



# B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume 45, No. 4

January, 1931

In This Issue

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By M. Narkis

## Poland After Twenty Years

By Emilie Brutskus

## Business Men Governors

By Richard H. Syring

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## The Passing of a Great Scientist

By Morris Goldberg

## Taking the Air (The Jews and Radio)

By Heyman Zimel

AND OTHER FEATURES, EDITORIALS,  
AND DEPARTMENTS



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# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME 45

JANUARY, 1931

NUMBER 4

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## Editorial Comment

### *And So, Another Year*

A YEAR passes into history that the generations will call black. The material security that men felt collapsed under many of them like sand.

A materialistic generation that worshipped wealth as the "real thing" learned that this is a fickle, cruel god, that fills the hands of men with riches, raises them up and, of a sudden, strikes them down.

And men lay amid their devastation, but when they returned to consciousness they took stock of what was left. And one was happy he still possessed his daily bread, and another rejoiced he had his house, and another that health was in his body.

So if the year was black it, at least, offered to man new light on the matter of content. For, in the swelling years, men had lost all conception of how much was enough; and no one knew.

As of old, unhappy peoples turned to the Jew to place upon his neck the blame for their calamity, to vent the fury of their disillusionment upon him. And so, in Germany, anti-Semitism became organized as a powerful political party and achieved triumphs in the elections. In Roumania it burst into violence that burned the houses of Jews and beat Jewish bodies. In Poland it continued, without abatement, the cold, impassionate strangling of Jewish life.

So we leave the tragic year behind and come to the new one. We are like children come to a strange, dark house. The shutters are all closed and none may see what is inside. We pass the threshold.

We knock at the door. . . . What awaits our tired eyes when the door opens?

May the door of the New Year reveal to us the cheerful light, the grateful warmth of peace and of gainful and contented toil. And, if the New Year brings us these things, may we not quickly forget the travail of the past year; for we must make steps to put an end to the possibility of such widespread economic disaster in the future.

\* \* \*

### *The Layman Must Answer*

THE rabbis are putting it up to the layman, and so one of the chief topics of the Philadelphia convention of the Union of American Hebrew Congregations this month is: "The Synagogue I Would Like to Join."

The speakers will be laymen.

We like this. It is in accord with the history of religious movement which has always come from the people themselves. The leaders have come afterward to crystallize and organize the vague longings.



In the privacy of conversation the layman frequently pictures the ideal synagogue, according to his thinking. Privately, he is sharply critical. The faults he finds in the synagogue often cause him to stand apart from the Jewish religious communion.

Now the Union of American Hebrew Congregations says to him: "Just what don't you like? Just what sort of a synagogue do you want? What changes in the service do you suggest? What new functions would you put on the synagogue? What do you require of a rabbi? Please speak up."

This is a recognition of the fact that to live religion must not be static; that people are not made for religion but religion for people; that, therefore, religion must run with the current of the common life and not against it.

It recognizes, too, the fact that in the past years new forces have come into the temple. The generation of the founders of Reform Judaism in America has passed and there have entered into the service of the temple the children of later immigrations.

They have come with the voices of chazanim singing in their hearts, haunted by tender memories of Jewish ceremonial in their paternal homes, with old, forgotten prayers echoing on their lips.

These newcomers have not yet generally become vocal in the temples, and it is good that they are invited now to show their longing hearts. Dedicated to this purpose, the Philadelphia convention should serve for the enrichment of Reform Judaism.

\* \* \*

### *On the Glory of David*

WE are happy over what has come to David, the son of Mr. and Mrs. Hillel Croll of Windsor, Canada. It is only 24 years since they came with David from Russia and now he is Mayor of Windsor.

We are happy, too, that he was elected despite what opponents said, "Croll is a Jew and an immigrant who came from Russia." And besides being a Jew, and besides being from Russia, he is only 30 years old, they pointed out. A young man, a Jew and of Russian origin! These were the counts against him.

Windsor, they pleaded, is a Christian community and should a Jew be their Mayor? They chose to forget that another Jew was their accepted Lord. Even as they knelt before the deified Jew in the churches, ministers attacked from their pulpits the Jew who aspired to be no more than Mayor of Windsor.

Not that they had anything against David Croll personally. For his character was beyond cavil. His record as a citizen was unimpeachable. The story of his career was such as Canadians, in common with their brethren in the States, extoll as the American epic. He had come to Canada at the age of 6, had sold papers to support himself through school and assist his family, had educated himself and become a barrister.

But he was a Jew!

We are happy that Windsor is proud to have levelled the walls of prejudice that were set up against him. Its newspapers regard his election as much a triumph for religious tolerance as it was a victory for David Croll himself.

His election, which occurred on December 1, must be accepted as a defeat for anti-Semites, since his Jewish identity was a prime issue. It is an event

especially happy, since, like similar results in the United States in the November election, it marks the end of the hooded bigotry that attempted to spread its "invisible empire" over the two American nations.

We congratulate Windsor. We congratulate David Croll. We congratulate Hillel and Mrs. Croll, his parents.

\* \* \*

### *An Anniversary is Celebrated*

HIS name was Jacob Barsimson and he landed on these shores in 1655. Last month in Faneuil Hall, Boston, that event was celebrated. He was the first Jew in America.

He had come from the Netherlands and his lonely heart must have rejoiced a month later when 23 more Jews disembarked at Manhattan Island. There was more than a minyon then.

The 23 were Jews from Pernambuco in Brazil. They had prospered during the time Brazil was under the Dutch, but when the Portuguese reconquered it, they fled, fearing inquisitions.

The governor of Manhattan, Peter Stuyvesant, had no welcome for them, but since a number of Dutch Jews were stockholders in the Dutch West India Company, he considered it wise to let the newcomers in. There was a condition attached to this, however: He provided that "the poor among them should not become a burden to the company or the community, but be supported by their own nation."

This became the constitution of Jewry in America and no Jew has ever been permitted by Jews to become a burden to any general community, and no Jew has ever been in a public poorhouse. The Jews, having dedicated themselves to looking after their own poor, were among the pioneers of enlightened social service in the United States.

In faithfulness to this dedication, B'nai B'rith was founded in 1843 for the purpose—among other things—"of alleviating the wants of the poor and needy; visiting and attending the sick; . . . providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

Out of fragments of existence, the first settlers commenced to build a Jewish life among neighbors who were not friendly; by no ordination save the timeless inheritance of their hearts they established here the services of their faith.

The anniversary was deserving of celebration not only for the courage of this handful but also for the magnificence of the success of the Jewish life which was builded on the foundations they laid.

\* \* \*

### *Oswald Spengler Speaks on Jews*

THE great historian, Oswald Spengler, recently spoke on Jews.

"The fate of the Jewish race has already come to an end," he said. . . . "No longer is he (the Jew) inextricably bound up with the Jewish race; a far greater part of himself has been given up to the courtly where he lives and works. . . . The Jew remains a Jew—but his problem, his outlook, his vision, do not belong to the Jewish race any more. They have been obliterated with the ghetto."

While these words of Spengler caused excitement in the Jewish press, they offered nothing in the least new. The founders of Reform Judaism spoke to similar



fect long, long ago. The Jew, they said, was an American, an Englishman, a German, a national of whatever country in which he happened to live; he was Jewish by religion only. The Jew, they said, was no exile but a part of the nation in which he lived.

"As citizens we must not be distinct from the rest; in religion only are we Jews, in all other respects we are American citizens," said the late Rabbi Isaac M. Wise as early as the year 1852. And later: "In public life, in business, in culture, in all worldly aspirations, we have lost our identity, and very few if any wish to restore it. In the synagogue, in the public demonstration of our religious life, we must preserve our identity, we must bear Israel's badge of honor."

This philosophy has not gone altogether unchallenged since there is a group that supports a national Jewish identity. However, the feeling of special Jewish identity has not in the least served to alienate Jews from their high functions as citizens of the countries in which they live. In the United States we have seen Supreme Court Justice Brandeis and Judge Mack of the Court of Appeals active in the Jewish national movement.

In England the leaders for Jewish nationalism are those patriotic Jewish Britons, Lord Melchett and Sir Herbert Samuel.

\* \* \*

### *The Travail of the Yiddish Theater*

THESE are unhappy times for the Yiddish theater. Not only does it suffer from the depression that is on all other enterprises, but it has been hurt by conditions special to itself. By reason of immigration restrictions, the Yiddish-speaking population is not increasing. On the contrary, it is diminishing, and the younger generation of Yiddish-speaking families is patronizing the English-speaking stage.

The price of tickets was reduced, but this did not serve to increase the audiences. To save itself from financial disaster, the Yiddish theater recently tried to cut the wages of its workers 40 per cent. The union objected and now all nine Yiddish theaters in New York have closed.

The Yiddish stage must begin to look seriously to its future as a medium of Jewish expression. It is as much Jewish as Yiddish and if it is doomed to die as a Yiddish stage, it deserved to live as a Jewish cultural institution.

We think of a Jewish stage that shall speak English, offering plays of Jewish character in English by American Jewish writers. We see in this the development of an American Jewish culture, a distinct contribution to the enrichment of American Jewish life.

If cultural values in Jewish life have offered little appeal to young Jews, it is because they are often brought to them in a language they do not understand. We envisage an English-speaking Jewish stage that shall not merely give entertainment but serve as a preservative of conscious Jewish life.

To it will be attracted talented young American Jews as actors and gifted young American Jews as writers. They will work with the materials of Jewish life; they will thereby become imbued with Jewish life.

To such a theater will be attracted the masses of Jewish youth to receive the living Jewish spirit, to be made conscious of Jewish problems.

### *A Wall Street Synagogue*

UNIQUE in the Jewish life of New York is the new Wall Street synagogue. Its congregation is the business man and the clerk who have resolved that their Judaism shall not be merely for the leisure hour of the Sabbath but a force in their daily life.

The Christians have their Trinity church close to Wall Street, and St. Paul chapel whither the business man frequently repairs at noon for that silent devotion by which men find refreshment for their souls. The Wall Street synagogue is established in a penthouse on the roof of a skyscraper and a Good Will Committee of Protestants and Catholics has been organized to co-operate with the Jews to this end.

The cynic exclaims: "Oh, Judaism next door to business!"

And we would answer him: "Yes—and why not? Where better could religion be? Shall religion be only for the off-day, for the spare time?"

If religion has any validity it is as a power in daily life, and it deserves the gibes of cynicism only when it is saved for holiday occasions.

Our sour Jewish cynics respect Trinity and St. Paul's standing at the edge of Wall Street.

"How fine it is," they say, "that these holy things have been preserved from old. These sacred spots have been spared even where business crowds about to earn profit from every foot of space."

But the devotion that we respect in the neighbor we scoff at in ourselves. We regard this synagogue in the heart of the New York business district as a lovely manifestation. It is the expression of men who can lay down their work in the midst of a busy day and go seek inner sanctuaries. Their Judaism appears to be far finer than that which is held in reserve for high holidays.

\* \* \*

### *The Jew Stanislaw Natanson*

STANISLAW NATANSON died in Warsaw recently. He was rather unhappy in the Jewish life of the Polish capital. Formerly a man of big affairs, he regarded himself as a Pole among Poles, just as American Jews think of themselves as Americans. But in Poland such a dual identity is not tolerated; a man is either a Jew or a Pole. The Jews generally set themselves apart from the populace and in the Polish Parliament they sit as Jews. The Jew who attempts to be patriotically Polish as well is called an assimilationist.

Such was Stanislaw Natanson. He loved Poland; he believed that if all Jews in Poland were as patriotic as he, they would be far happier in Poland. It would be easier for them to live in a Christian world.

But the patriotism of Natanson was in vain, for he was embraced no more by the Poles than was the ragged Jew who obtruded his Jewish quality in the public places. He lived out his life in a tragic conflict, wanting to be a good Jew and a good Pole and unaccepted by the Poles because he was too much of a Jew and set apart by the Jews because he was too much of a Pole.

He remained faithful to Judaism, though a number of members of the Natanson family left the faith. From riches he fell to dire poverty. The Warsaw Kehillah honored him in death by assuming charge of his funeral.



# Two Thousand Years of Chanukah Lamps

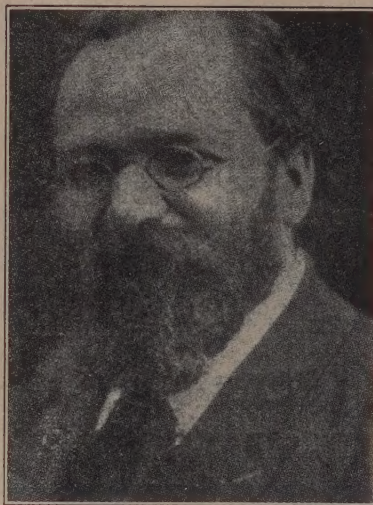
Concerning an Exhibition of the Ceremonial Candelabra at the National Museum Bezalel of Jerusalem

By M. NARKIS



THE Chanukah lamp is not merely a ceremonial object in which Jews light Chanukah candles. It is more than that. It is a symbol of great historical and cultural value—a symbol, on the one hand, of the artistic tendency of our people, and on the other, of our role in artistic handwork of the world. It is tragically true that those who laughed at our craftsmanship and labeled it odiously with the title "Jewish work" never really knew of our handwork, or never wanted to know of it, after they had robbed us of the right to craftsmanship.

And yet this artistic handwork or artisanship, as you may call it, decidedly bears the imprint of folk-character. With naive simplicity, it casts into its products the peculiar spirit of the people, even as every folk-handwork does. Indeed, everyone will admit that our folk-objects of brass and bronze reveal with innocent simplicity a great refinement of forms, an unusual adaptation to material, and particularly an adjustment of forms to material which reflects its value. At the time of the renaissance, when Italian circles took to the beautiful Chanukah lamp and ornamented it with renaissance motives, with strange masquerade figures and infant-angels, permitting of no specific native spirit which marks Jewish art, or later in the nineteenth century when the pauperization of the Jewish masses made it impossible to express the particular Jewish characteristics of old—at such times we note that the upper classes created an aristocratic type of sacred art, such as Chanukah lamps with foreign motives, which were no more than children of their day. The masses, however, set forth their beloved motives of old; or basing themselves upon the ancient motives and traditions, they changed them somewhat in accordance with the spirit of the times. Thus, a Polish Chanukah lamp of brass of the eight-



Boris Schatz

eenth century bears but distant similarity to a lamp made of bronze at the end of the nineteenth century. And yet, the folk-artist cannot easily abandon the folk-motives. He may change them in a measure, simplify them; but the original pattern, the old form, will ever remain the same.

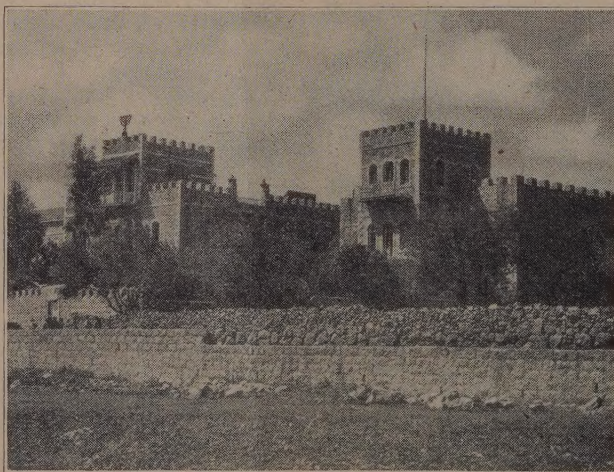
Jews work in the midst of a conglomeration of cultures. Wherever they dwell, they constantly meet with new forms. It is impossible, indeed, that all these forms should not wield their specific influence in a larger measure where the native traditions

are weak, or in a smaller measure where the native culture is strong and closer to the people. It is, therefore, most interesting to scan this conglomeration of influences which rise out of all cultural forces and to view as a whole their relation to the native forms—to realize how strong the native forms must have been to withstand the powerful foreign influences.

It was with this thought that I arranged an exhibition of Chanukah lamps of all times and lands in the National Museum "Bezalel," which I have the honor to attend.

The exhibition consists of over 200 art objects, of which 135 are originals, the rest being but photographs and literature. It affords us a view of an epoch which we may justly call "Two Thousand Years of Chanukah Lamps." Here, one thought is clearly brought home: No land outside Palestine could accumulate so large a collection of this nature. Jews all over the world come to this land, and sacred art objects of all continents are brought here, among which stand out in particular Sabbath candelabra and Chanukah lamps, which are folk-objects par excellence. And here, at this exhibition, it is clearly pointed out that in all lands the external form is ever harmonized with the Jewish tradition. Motives remain practically the same in all lands and times, differing only in minor particulars and extravagant ornamentation. Yet for a

that, it is impossible to assert that the Chanukah lamp suffered no change in its development. In fact, there are lands which endeavored to better the Chanukah lamp not only materially but also to beautify it artistically. Indeed, some sinned in the attempt; others, however, made many noteworthy contributions. With the end of the simple oil lamp after which there followed a lull in its growth, there developed finally a great variety of lamps—from a lamp with a hanging rear wall which has a row of pointed grooves for wicks and oil, to a lamp with



Bezalel Museum





Chanukah Lamps on display at Bezael Museum: 1. Brass, Poland, 18th century; 2. Bronze, Italy, 16th century; 3. Brass, Poland, 18th century; 4. Bronze, Italy, 16th century; 5. Brass, Holland, 18th century; 6. Brass, Palestine, 19th century; 7. Silver, German, 18th century (Chanukah lamp of Rabbi Motele of Chernobille); 8. Brass, Synagogical Chanukah lamps, Lithuania or Ukraina, 17th century; 9. Bronze, Italy, 13th century; 10. Bronze, Italy, 18th century; 11. Copper, Italy, 16th century; 12. Brass, Palestine, 18th century; 13. Stone seven-branched candlestick found in Tiberias in 1921, Palestine, third century; 14. Palestine, 19th century; 15. Brass, Baghdad, 19th-20th century; 16. Brass, Morocco, 18th century; 17. Palestine, 17th century, at the National Museum Bezael; 18. Brass, Morocco, 17th century; 19. Brass, Morocco, 18th century; 20. Brass, Morocco, 17th century; 21. Silver, repousse; 22. Oil lamps, pottery, Palestine, 1st to 3rd century; 23. Bronze, Baghdad, 20th century; 24. Brass, Poland, 18th century; 25. Stone, Yemenite Chanukah lamp, 18th century; 26. Chanukah lamp of the Baal-Shem, silver filigree, Russia, 18th century; 27. Chanukah lamp, Bezael work, silver filigree.



side-walls, an extra groove above the wall for the extra candle known as the "Shamosh," and with legs. In brief, there are lamps from primitive to more developed forms.

I, therefore, regard this exhibition as an event not only in Palestine, but also in the world of Jewish art collections and museums, which are few in number and sadly scattered. Since the English-Jewish exhibition in London (1887), no other place outside of our museum has succeeded in gathering so large a collection of Chanukah lamps. Our National Museum has had further opportunity to serve all interested in this exhibition by publishing a special catalogue which is dedicated to the organizer of this important collection—Professor Boris Schatz.

It would take altogether too much space to discuss all stages which the Chanukah lamp went through in its development as we behold it at this exhibition. There glitters here a many-colored riot of forms. Some of them are well known, not only to the connoisseur, but to all who still recall the Chanukah lamp in their old homes. Here, however, we shall depict such examples which are less known or entirely unknown to the present day.

The first lamp exhibited bears the name "Ner Chanukah"—a Chanukah Candle. In Latin this is known as a Lucerna antique, and in Greek as a Lychnuchus antique; both terms simply mean oil-lamps. In most cases, this type bears Chanukah symbols, such as the seven-branched menorah or a pitcher—motives which have a direct relation to Chanukah-lights. The more branched lamp—Plymyksos—has eight grooves for oil, and between the grooves there is carved the arcade to the entrance of the Temple of Jerusalem, which is symbolic of the Dedication of the Temple. This arcade also appears on the coins of Bar Kochba, who showed his loyalty to the Rededication of the Temple with this symbol. This motive remained the leading one carved upon the rear-walls of Chanukah lamps of architectural forms; in general, it has been preserved from earliest times up to the present day. Even today, instead of the oriental village hut, the Jews of Yemen ornament the Chanukah lamp with an outline of the Temple with steps leading to its roof.

In order to present an idea concerning a particular Chanukah lamp which is mentioned in the Talmud and called "Sh'raga D'chanukah"—the Light of Chanukah—we have exhibited

here the famous candelabrum which was excavated in Tiberius by Professor Slouschz. This candelabrum has at its head seven deep grooves in which oil lamps were set. Upon its facade there is carved out a relief of pomegranates. Such candelabra are antique even in the non-Jewish world. It is the first antique of this type, however, which was excavated in a synagogue. This does not at all prove that there were no more similar candelabra. No doubt the stretch of land between Palestine and Babylonia, where the Jews spent their exile following the destruction of the Temple, hides many unknown treasures. No doubt there will yet come a time when we shall wrest more particulars from the earth concerning that epoch, which lasted at least 600 years.

The first metal lamp in the form of a Roman three-cornered frontage with a window and colonnade in the dome belongs to the early part of the thirteenth century. This lamp of bronze, instead of the usual eight grooves has nine—which indicates that it was made at the time when the groove for the "Shamosh" (an extra candle wherewith to light the Chanukah lights, since the Chanukah candles themselves may not be used for lighting purposes) became a part of the lamp. A similar lamp in the same form which belongs to the Cluny Museum of Paris has indications that it was made much later, because its groove for the "Shamosh" is at the left side of the lamp, above all the lights. On the other hand, in Vienna there exists an Italian lamp which ranks exceedingly high artistically, has nine grooves, with the one for the "Shamosh" wider than all the other grooves and at the left side of the lamp (because the candles are lit from

right to left), and yet this lamp shows indications that it belongs to the fourteenth century.

The three-cornered form lasted long time. This lamp contains an inscription which is based upon Rashi commentary to a verse in Proverbs: "For a light is a commandment, and learning light." Gothic forms and renaissance lines with Moorish and Spanish influences—all meet and are interwoven as, for instance, in Morocco. There are forms with images of Jehudith holding the head of Holofernos, with figures of infant-angels (a popular motive in renaissance art), with strange masquerade figures. In brief, there is a riot of modern and secular motives for that time. The career of forms and materials in the eighteenth century is also interesting because of its relation to all lands alike. There are threads from Italy to Poland, from Morocco to Palestine, from Poland to Germany, and again from Bohemia and Moravia to Poland. Forms meet and cross each other. The architectural stage comes once more into style; it experiences a renaissance in all lands alike. Even in Poland where Moorish influences, seasoned with Italian classicism become abstract, the artist strives to implant the artistic motives of the people—as the deer, lion, and birds—but does not also forget the architectural form, as indicated by a beautiful Chanukah lamp of the eighteenth century which shows specific influences of the renaissance. The entire rear-wall has a beautiful building with a balcony and a typical roof of wood with two pillars at the entrance—in brief, a reconstruction of the Temple entrance.

This career of the Chanukah lamp throughout the past centuries with its own conscious purpose reveals our cultural state in all generations, a deep love for forbidden art-works thereby making the Chanukah lamp a cultural-historical document of the first rank. Aside from that, the Chanukah lamp bears the spirit of an epoch and the characteristic of folk-artistry in the best sense of the word.

Passing through this exhibition and viewing the many menorahs of all lands and periods—incidentally, "Bezalel" is also represented here with a row of its best Chanukah lamps—we can perceive the position which we assume in the world of craftsmanship. All in all, our handwork is not of an inferior nature, and we may regard it as a notable expression of our own "school."

## WANTED— BACK ISSUES

ANYONE possessing the following copies of THE B'NAI B'RITH MAGAZINE is requested to communicate with the Editor, 70 Electric Bldg., Cincinnati, Ohio: Volume 15, September, October, November and December issues, 1923, and January, February, March, April, May, June and September, 1924. Also in Volume 40, October and November, 1925, and February, March, April, July and September, 1926.



# The Passing of a Great Scientist

By MORRIS GOLDBERG



THE recent death of Dr. Waldemar Haffkine at Lausanne dealt a severe blow to medical science in general and especially to immunological research in India. For it was in that country that this brilliant scientist succeeded in bringing both plague and cholera under scientific control, and introduced the present method of combatting these virulent diseases. Dr. Haffkine's prophylactic inoculation treatment has helped reduce to a great extent the large mortality which annually despoiled India of a considerable number of her population. As an expression of gratitude for his successful fight against plague, typhoid and cholera, the people of Bombay dedicated the "Haffkine Institute," where indefatigable research is conducted on all phases of tropical diseases.

Waldemar Mordecai Wolff Haffkine was born at Odessa in 1860. He studied at the University of Odessa, where he specialized in zoology under the guidance of the celebrated Metchnikoff and received the degree of Doctor of Science at the age of 24. For almost five years he worked in the zoological museum of the university, conducting researches on the infusoria and the lower algae and published his results in French and Russian scientific journals. Haffkine's profound knowledge of the simpler forms of animal life earned him a membership of the Society of Naturalists of Novorussia in his native town. But in spite of his reputation as a leading Russian zoologist, he was not permitted to hold any responsible academic positions owing to his persistent refusal to forsake the Jewish faith. As conditions became more unbearable, Haffkine left Russia in 1888, accepting a call to the Geneva Medical School, where he became Assistant Professor to the distinguished physiologist, Moritz Schiff.

Haffkine remained in Geneva for a year and was called to Paris as Assistant to the great Pasteur. At this time cholera was raging throughout Russia and India and carrying with it a heavy toll of life. Haffkine resolved to find a means of eradicating this disease and he devoted all his energy to the study of the life-history of the spiral-shaped microbe of cholera. Four

years later he announced his discovery of the principle and method of inoculation with attenuated virus against cholera epidemics. Dr. Haffkine won the confidence of the world of science by inoculating himself first with the cholera vaccine and he did not show any signs of ill effects. He also injected subcutaneously an attenuated virus into rabbits, pigeons and guinea-pigs and these creatures were found to have developed an immunity against the cholera microbe. Then Dr. Hankin, bacteriologist to the North-West Provinces of India, came to Paris and subjected himself to Haffkine's inoculations with cholera vaccine. Dr. Hankin wrote a favorable account of his experiences under the influence of this treatment and urged that the same prophylactic measure be adopted in the pestilential areas of India.

Pasteur wanted France to gain the benefit from Haffkine's discovery and urged that the new vaccines be tried on cholera victims of French Siam. But Lord Dufferin, British Ambassador to Paris and former Viceroy of India, pointed out that no country in the world suffered so much from cholera as India and that Haffkine would confer an everlasting benefit on humanity if he could rid that country of this destructive pestilence. In 1893, Dr. Haffkine went to India to put his method of inoculation into practice, and here he met with difficulties which he did not expect. He was not informed of the regions in India where cholera plays its greatest havoc, and had to rely on reports from the afflicted population. If a localized outbreak occurred it was usually too late to reach the locality and begin preventive treatment, for cholera makes its ravages rapidly and disappears as suddenly as it appears. In addition to this difficulty, Haffkine, the lone fighter against India's greatest affliction, could not conduct a single experiment on a native Hindu, and for an entire year he did not succeed in performing one inoculation in districts infested with cholera bacilli. As he himself reported, "The difficulty for me was to induce large numbers of that distrustful population to submit to an operation which frightened them by its novelty, and from which I was un-

able at that stage to promise them a sure benefit to their health."

The people of the northern part of India were more courageous in their attitude toward inoculation. It was only after 23,000 of these inhabitants were successfully operated upon that the more timid groups accepted the vaccine treatment. Close observations introduced by the municipality of Calcutta and carried out for two years, showed that between a period of four days after the inoculation and the 420th day, there were 22 times fewer deaths among the inoculated than among the uninoculated. A plan was then adopted whereby increased doses of stronger vaccines were administered, resulting in a larger number of immunized individuals. This success gained the confidence of the masses of India, who came voluntarily to be treated with prophylactic inoculation.

In 1896, Dr. Haffkine was appointed Director-in-Chief of the Government Plague Research Laboratory at Bombay, which is now known as the Haffkine Institute. Soon afterward he was requested by the Indian government to inquire into the bacteriological methods of fighting the bubonic plague. Dr. Haffkine extended his operations over the whole of Bengal, into Punjab, the North-West Provinces and Assam. Bubonic plague is due to a piercing of the skin by bites from rat-flees and injurious bacteria are thus introduced into the human bloodstream. It was obviously impossible to kill off all the rat-flees which transmit bubonic germs; but it was scientifically possible to lessen or completely control its virulence. With this end in view, Dr. Haffkine worked out a successful method of inoculation and was able to reduce the mortality by 80% or 90%. His procedure of effecting artificial immunity against bubonic plague and typhoid has now become a common usage in preventive medicine.

In 1899, the Maccabees of London invited Dr. Haffkine to address them on his scientific work in India. Professor Raphael Meldola presided, and among the distinguished guests was the eminent Lord Lister, who gave an eloquent introductory account of Dr. Haffkine's success. In the course of his address he called Haffkine "a Savior of Mankind," and referring to

(Continued on Page 147)



# Taking The Air

By HEYMAN ZIMEL



THE radio has definitely taken its place with the stage and the screen as a major medium of entertainment. Naturally, its audiences overshadow by far the audiences of the theater or the moving picture, but by this time its programs are as worth-

while and the reputations obtained by means of air are as important as those of the two older forms of entertainment. Already, as a matter of fact, the radio is standing on its own feet for its personnel. Formerly, radio



S. F. Rothafel

went to the theater and to the moving pictures to obtain its entertainers; now it builds its own stars, and very often, the theater and the screen go to the radio for new blood. Amos 'n Andy established their reputation by way of the air and then were offered an incredible contract by the moving pictures; the "Rise of the Goldbergs" went into vaudeville because of their radio popularity; Beatrice Belkin attracted attention over the air, and now the Metropolitan has a new soprano of note.

As on the stage and screen, Jewish names abound among radio celebrities. Among those who have endeared themselves to the radio audience the name of Roxy—Samuel Rothafel—is first. Roxy's chief fame has come through his radio broadcasts, first from the Capitol and since then from the theater which bears his name. Roxy's Gang is a watchword of radio audiences. Currently, his Monday evening broadcasts and the orchestral concerts sent out over the air from the theater every Sunday afternoon are among the most popular features of the air.

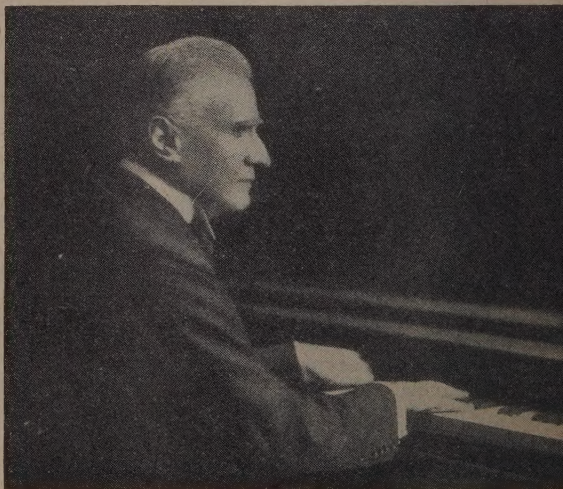
Edwin Franko Goldman, also, owes much to radio. A fine musician, with an excellent reputation in New York, it was not until he began conducting over the radio that his name became as widely known as it is today. Similarly, Walter Damrosch is going on to new heights with his radio broadcasts. More than any other one man he is helping to inculcate a love for good music among the people of the coun-

try. The fact that schools all over the country devote their Friday mornings to Walter Damrosch's broadcasts is a proof of his merit.

There are any number of other orchestral conductors who have made names for themselves on the air. Probably the best known is Nathaniel Shilkret, who has often been called radio's best-loved musician. Shilkret is small and slight, but a veritable dynamo for work. He is probably the busiest man on the radio. He is director of the RCA-Victor Company, for which he has been making records for ten years, directs the Victor Salon Orchestra, conducts the weekly Eveready hour, the Mobiloil program, and heads the orchestra during the Eastman Kodak hour. In addition, he often appears on the Metropolitan Echoes hour on Sunday in the capacity of pianist. This should be enough for any man, but not for Shilkret. During his spare time he engages in making orchestrations and writing original compositions of his own. His knowledge of music—modern as well as classical—is said to be encyclopedic, including an extensive acquaintanceship with the music of South America, and the music of most of the minor countries of Europe. He has made more phonograph records than any man in the world. In addition, he is the composer of those two popular songs, "Jeannine" and "Some Day, Somewhere," and others.

Ludwig Laurier is another very popular conductor, who devotes himself to broadcasting the better things in music. Laurier is the director of the Black and Gold room orchestra which is heard each evening at six o'clock, and also directs the very popular Slumber Hour at night. One dare not omit the two men who have conducted the Roxy orchestra for the past few years, first, Erno Rapee, then Joseph Littau. Erno Rapee made a symphony orchestra out of an ordinary

moving picture house band. He helped immensely to raise the calibre of radio music. At present he is in Hollywood doing his bit to raise moving picture music as well as he did radio music. Joseph Littau, Rapee's successor, if anything, surpassed Rapee. The programs broadcast each Sunday by Littau rank with those of the finest symphony orchestras. He was one of the first to present Maurice Ravel's "Bolero"; he revived two of Tchaikovsky's rarely heard symphonies, presenting one of them for the first time in 30 years; and in general, his programs have included such orchestral numbers as Strauss's "Til Eulenspiegel," "Ein Heldenleben," and so on—strange names for a moving picture house orchestra. Yascha Bunichuk, who succeeded David Mendelsohn at the Capitol, has maintained the high level being set for radio music by other men. He is a musician of spirit and understanding and his programs are always interesting. Bernard Levitow made himself popular with the Hotel Commodore orchestra; Vincent Lopez is one of the regular features of the air, both with his orchestra and his agile fingers; Joseph Koestner conducts the Armour program and the Williams Oilomatic program; Phil Spitalny regularly sends out the seductive strains of jazz music over the air; and his successor, Jack Albin, at the Hotel Pennsylvania is following Spitalny's popularity; Na Bruloff's orchestra is heard several times during the week from different programs at WABC; Harry Kogen



Walter Damrosch



Director of the Chicago Serenaders program and the Yeast Foamers; Harry Salter leads the weekly Bon Ami Radio Matinee; Meyer Davis has made the Hotel Astor broadcasts one of the looked-forward-to features of the air; Milton Schwarzenwald directs the RKO broadcasts; Irving Aaronson and his Commanders contribute gaiety to the Chicago Variety program; Leo Reisman's Orchestra is heard regularly from the Central Park Casino; Bernard Altschuler leads the orchestra of the Sylvania Foresters; Leo Kempinski directs the Wadsworth program; Harry Reser takes care of the Clicquot Club Eskimos each Friday; and Nat Simon swings a baton for his Gold Diggers regularly.

The weekly program on the air which ranks second to Amos 'n Andy in popularity is "The Rise of the Goldbergs," an account of the worries and pleasures of a typical Jewish family, presented with remarkable skill and sympathy. The appeal that this radio comic-strip—for such it is—has, is incredible. From every walk of life letters come to Mrs. Gertrude Berg, the creator of the act. Listeners are avid to hear the little details of family life which are broadcast each week. There are four characters in "The Rise of the Goldbergs"—Jake Goldberg, a dress manufacturer; his wife, and his two children, Sammy and Rosie. There is a minimum of plot. Jake was a presser; he sets up in business with a partner; the Goldbergs move downtown to the Bronx; Jake has business worries; Mrs. Goldberg has house-keeping worries; Rosie has to be driven to practice piano; Sammy has to be driven to do his homework. Nothing original, nothing extraordinary, and yet the little details of diurnal life are handled with such care and such fidelity that one can readily understand how radio audiences get so feeled that the Goldberg family are really their friends and neighbors. Mrs. Berg, especially, is to be complimented on the authenticity of the dialect which one hears in these sketches. It is really delightful after the usual exaggerated varieties of dialect one is accustomed to hear in the projection of Jewish characters on the stage or screen. The roles of Sammy and Rosie Goldberg are played on the radio by Alfred Corn and Rosalyn Silber, two youngsters who are experienced radio performers, having graduated from the ranks of the National Broadcasting Company's children's hour. Mrs. Berg herself plays the part of Mrs. Goldberg. The part of Jake is played by James R. Waters, the only Gentile



A scene from "The Rise of the Goldbergs." Left to right: Rosalyn Silber, James R. Waters, Gertrude Berg, who writes the sketches and plays the leading role of "Molly," and Alfred Corn.

in the cast, although, as he says, he is almost a Jew, having played in "Abie's Irish Rose" for five years and before that in "Potash and Perlmutter."

There are other important Jewish features on the air. Two fine violinists who are heard regularly are Toscha Seidel, who needs little introduction. He appears each Wednesday evening at WABC. Arcadie Birkenholtz plays his violin very often before the microphones of the National Broadcasting Company, and in addition is the director of the Metropolitan Echoes program. Lew White, the Roxy Theater organist, is a regular performer, while Ann Leaf plays upon her organ every evening at WABC.

The latest recruit to radio is the omniscient, omnipresent Walter Winchell, who conducts a weekly radio column at WABC. One of the real stars of the radio is Henry Burbig. His Milt Grossian dialogues over the Columbia network are among the most popular, most quoted, and most imitated programs on the air. That broadcast last year of his, when he and Fanny Brice did wrong by Romeo and Juliet, will remain unforgettable. There is Yascha Zayde, a fine violinist who performs at WEA; there is Sam Herman, a xylophonist of the first order; Larry Funk, with his band of a thousand melodies; Herbert Jaffe, who plays the piano for Toscha Seidel;

Arthur L. Lippman, the verse writer, who reads his satirical poetry over the radio; Lillian Buckman, the popular soprano who sings during the Musical Album hour; the Gay Goldbergs, who offer a daily program of songs and humor over WMCA; Three Little Sachs, who give a similar program at WGBS; Minnie Blauman who directs the Columbia Grenadiers; Milton Rethberg and Jack Shilkret, who appear occasionally with the Mobiloil hour; Harry Glick, who gives you setting up exercises every morning in his humorous fashion; Billie Ziegler with his comic songs and Hubert Ziegler with his ukelele, who stray in and out of several broadcasting stations; Lillian Kaufer, an excellent monologist; and those three excellent announcers, Sam Tabac, Sam Taub, and Jefferson Sparks. And there is Louis Witten, one of the directors of the Columbia network, with an excellent record of extraordinary achievements. His forte is arranging broadcasts of a novel nature, such as reporting a race from an aeroplane, and the like. He is also on the air regularly as a reporter of news events.

These are merely a few of the regular troupers of the air who are Jewish. There are others. New ones are added every day. They make up an admirable list. Verily, let the stage and screen look to their laurels. Or better, let them look to the radio for new and excellent talent.





*"The Temple Builders," a wood carving owned by Lewis Milestone.*



*"Universal Peace" in wood and gold—one of the series of door panels at Sinai Temple, Los Angeles.*



*"The Wanderers," now in the collections of Joseph Von Sternberg.*

# Peter Krasnow

## The Jewish Artist With the Poet's Soul

By PHILIP L. SEMAN



LASTIC art is beginning to be given its rightful place in the scheme of Jewish life—cultural and educational. Evidence upon evidence has been brought forth proving that contrary to the false notions which prevailed until recently, there have always been Jewish artists and there always existed a Jewish art, from the far off day of Bezalel down to our own day with its Chagall, Epstein, Picasso, Patlagean, Glicenstein, and many others.

Peter Krasnow, while new to a great many who have not had the joy and the privilege of coming in contact with his work, is well known, particularly on the Pacific Coast. He has achieved in the past five years much prominence in Jewish as well as in non-Jewish circles. His work has been exhibited in practically every worthwhile museum on the Pacific Coast, and there are many connoisseurs of

art who are cherished owners of many of his prized pieces.

Not so long ago, in connection with the building of one of the most beautiful synagogues in the country, Krasnow was commissioned to create a ceremonial chest, to be installed in Temple Emanu-El in San Francisco. At a recent Conference of the Union of American Hebrew Congregations, hundreds of Rabbis and many of the Jews of the country who attended the Conference had an opportunity of studying closely this masterful piece of work.

A veritable modern traditionalist is Peter Krasnow. A painter, lithographer, sculptor and wood carver, he has in this case at least given the fullest religious expression to his inspiration in a spirit very much akin to that which prevailed in the construction and ornamentation of many of the Gothic cathedrals of Europe.

Because he is so thoroughly imbued with the tradition of his people he

has on many occasions interpreted these traditions in the forms and lines of today, and by introducing a completely new design he modified radically the esthetic tradition of the Jewish Temple.

This marvelous chest is built somewhat like a sky-scraper of recent date in a stair-like manner. It is about seven feet high and 11 feet long, with "terraced" glass shelves, enframed in heavy wood of uneven proportion on one side. These large panels represent sliding doors and can be opened side-wise to lend access to more glass shelves that shine against a background of richly colored lacquer in original mixtures, which is neither the perfect orange tones, nor a mere attenuated vermillion, but rather a combination of both. An electric button is hidden in the carved doors and a glow of light can be thrown at will on the shelves supporting the many precious objects of a ceremonial nature that are kept there.



The carvings, which are in relief, represent the most successful piece of sculpture so far produced by the artist, and stand as an individual and most impressive contribution to art in general and to Jewish art specifically. The three carved doors with their semi-abstract motif, which depict in the one panel the Builders of Palestine; in the second, Palestine Science and Learning; and in the third, the Tilling of the Soil, look like leaves from a Holy Book.

Krasnow has not used literal figures in any of these three panels. Only the symbols of human forms help one to read and to understand. In the first, prophetic hands are raised and men march under the burden of their ambitions, sins and dreams; in the second, knowledge is symbolized by means of universally clear geometric patterns; the third, representing agriculture, reveals shovel tools as sharp and as elemental as spades, constituting the design of the group of carvings.

Interesting to all who think, this work of plastic art brings vividly to one's mind the conviction that when art is based on deeply rooted traditions and is expressed in the esthetic forms of the day, it reaches its highest expression and by its unity and purity of inspiration becomes of universal and permanent appeal.

One might call this case more than a shrine, for it is rather a race biography. In fact, a self-biography written with carved steel by the tender craftsman.

Like the biblical preacher, the artist delivers his sermons in scenes of eloquent simplicity. A line from the Psalms conveys the legend for each of the panels: "If I should forget thee, O Jerusalem, my right hand shall forsake me"; upon this solemn pledge of support and upbuilding, follows the phrase: "And the land shall be full of knowledge," this being an intellectual conquest; and lastly: "And the harvest shall meet the reaper," a thought that is told in scenes of agriculture, illustrating the outward aspect of men and women carrying spades.

Symbolism looks out of the graven eyes which in vivid questioning seem to scrutinize the beholder. It is as if the wood had opened and written the biography of the man Peter Krasnow, the poet, the philosopher, the composer of music in wood. These three shrine panels are three movements of a symphony. They are bound together by a cyclic motif and a religious transcendentalism.

Another creation of Krasnow's panels in wood was a result of a similar commission for Sinai Synagogue, Los Angeles. These panels depict universal peace, the Passover, based upon the verse relating to the Exodus: "Behold I have carried thee upon the Eagle's wings." In this panel, the artist illustrated the wings between which rest the traditional Passover symbols, unleavened bread, the cup of redemption and the coach of Elijah inscribed with a motif of hospitality. Over old Egypt flanked by the Red Sea, a group of ascending doves represent Israel's flight from slavery to freedom. At the right of the panel is seen the pascal lamb, and above it the fruitful pomegranate, the land of promise.

The third panel is descriptive of the Tabernacles in the wilderness, out of which the fountain of plenty flowed, memorable of the water festival of Jerusalem. Clusters of fruit, the fig and the vine, sheaves and scythe indicative of the harvest are grouped harmoniously. The four symbols—palm, willow, myrtle entwined and the citron on one side—are balanced by the joy of harvest symbolized in the harp. There is a great rhythmic beauty in the entire composition.

Working within the limitations of our religious tradition, the artist has yet evolved a group of panels of such beauty as to be universal in their esthetic appeal. Through subtle rhythmic treatment, the unbiased application of biblical lore in the form of diverse symbolic representation takes on linear harmony.

A multiplicity of detail, which might easily have resulted in intricacy

if not in confusion, it is saved from both by the artist's clear visualization and able execution. The variant depths in which he has carved, give as definite shadings and accents as scientific application of colors may do on canvas.

The composition of each panel is individual, and yet placed side by side, the whole forms a basic unit, despite the utter dissimilarity of themes.

True to Hebrew tradition, no human figures are introduced in either the primary symbolic forms or the decorative ornamentation. In the tablet representing the Day of Atonement, however, two hands are raised in priestly blessing upon the scroll on which is inscribed the sacred name of Jehovah, and the line, "I have forgiven." Although no tangible figure appears here, the whole design is so worked out as to suggest potentially an actual benedictory presence.

While to many who have seen these panels, the pure medium is infinitely preferable, the gilding of the wood carvings undoubtedly enriches the designs and emphasizes their decorative aspect, particularly when viewed from a distance, as the worshippers in the Temple necessarily would. The application of gold (symbolizing purity) is traditional, since the custom was established in the decoration of the first Tabernacle and has been adhered to in Orthodox synagogues throughout the centuries until the present day. The artist had in fact so steeped himself in ancient tradition, history and symbolization, that but for a certain vital meaning co-related to the advanced conception of the art of today, his carvings might well be mistaken



*Terra Cotta Grille over the main entrance of the Students' Union Building of the University of Southern California, depicting the characteristic interests of the building.*



for rare primitive works, whose sheer beauty renders them timeless.

We are not able to read the symbolism in this age, because each artist must make his own symbols. Krasnow's work is essentially symbolistic and beautiful.

The dominant direction of modern religious thought, the gradual vision of the creator and the created universe, to the point where we see Divinity expressed in everything, has been paralleled by Krasnow's tendency to find in everything matter for his art. Where the artist once picked definite religious symbols, he now regards everything created as of divine origin and hence in itself a religious symbol. This is readily seen in all of Krasnow's work.

Another outstanding commission was the one that was issued to him by the University of Southern California. This piece of work is in the form of a terra cotta grill, and is set above the main entrance of the Students' Union Building of that University. In this work, Krasnow depicts the recreative and spare time interests and activities of modern college youth.

The artist was born in Ukraine, Russia, in a small village. His earliest recollections are of a desire to make pictures, and of the utter impossibility of attaining that desire in the dreary and unsympathetic home surroundings. Seeing no hope in Russia, he came to this country before his 12th year. Without means of support, family or friends, he began to struggle for an art education, working alternately by day and night, and attending school.

His first attempts to study were made in Boston, where he landed as an immigrant. From there he came to Chicago where he studied at the Art Institute, and later became the Art Director of the Jewish People's Institute.

Some 11 years ago, he went to New York, where he studied, struggled and worked, and seven years ago, in a bedraggled Ford, he caravanned to Los Angeles, taking for this journey more than three months, stopping on the road, making keen observations of the wonders of nature that have so richly endowed our western land.

These impressions he stored up and to him they were a wealth of un-

touched material and natural resources which were in the American soil, sufficient both to inspire and to support a great native art.

He exhibited his work in the Los Angeles Museum and in smaller galleries upon his arrival, and found that it created no small criticism. Clive Bell was called in to vindicate his modern tendencies. As Krasnow had neither time nor inclination to continue the educating process, nor felt that any true exhibition of contemporary art needs any vindication, he set out to work without thought of exhibits or public approval. In the true California fashion, he constructed a house with his own hands, planted his own garden and from that time on worked with scarcely any outside impressions, drawing his material from all sources, particularly from life and the lessons it teaches.

His first exhibit was in Seattle in 1922-1923. He does not label his work modern, nor as belonging to any school or mode of expression, but that of the life of today. No one can escape the pressure of contemporary influence whether in private life or in creative endeavor, and his manner or method marks the individuality of the artist. Neither is he discouraged by the oft regretted unresponsiveness of the public to living art; it is the recurring fact of history, and the answer of the true artist to it must be his own fulfillment.

Krasnow wrote a very interesting article on Jewish art in the *Menorah Journal* of December, 1925, which is exceedingly worth while reading, and which gives in an excellent manner the artist's own interpretation and evaluation of Jewish art.

As one goes through the length and breadth of this land and realizes that there are literally hundreds of public buildings, Jewish public buildings, costing millions upon millions of dollars, one cannot help but feel that there has been dire neglect on the part of those who are responsible for their creation, in that these buildings are very little different as far as their architecture is concerned from so many other buildings for similar purposes and established by demoninations of other faiths and cultures.

It is not that we have not the genius and the artists who are creative and carry in their soul the spirit of our people or its great heritage, who can and do express themselves accordingly, but rather that we are indifferent, or better still, have a lack of cultural values. It is an indict-

ment of our rabbis and leaders. Why should a temple or synagogue, a community center or any other type of Jewish public institution not commission some of the really worth while Jewish artists to create such work in these buildings as will ennoble and enrich the thousands upon thousands who enter and make use of them—the brilliant pageantry of Israel. These expressions would add dignity and pride to us as Jews. It would also be an incentive for our creative genius to keep on creating a real Jewish art.

The Catholic church has done this for centuries. Without that encouragement, we might never have had a Raphael, or a Michael Angelo. When one stands in front of the Campanile in Florence, one reflects on the sentiment expressed by Napoleon when he for the first time stood in front of that marvelous piece of creative art, and said: "This is so beautiful that it deserves to be put under glass so that posterity may for all ages to come gain the inspiration that emanates from it." Yet the artist who created it probably would never have given to the world what has been an inspiration were it not for the encouragement extended him through the instrumentality of the church. Likewise the work of Michael Angelo in the Sistine Chapel in Rome, the marvelous paintings on the ceiling and walls of that chapel, are a masterful contribution to the art treasures of the world. Money was no object, time and effort on the part of the artist meant nothing compared to the extreme value of the influence that was born because of it.

It might not be amiss to introduce in our schools for social work, Jewish social work, in our schools training men for the rabbinate, courses by outstanding Jewish artists who will inculcate the spirit of Jewish art into the future leaders of Israel, in order that when these men leave the institutions to take up their chosen work of religious or educational leadership in hundreds of communities throughout the land, they may direct the attention of the architects, when planning Jewish institutions and synagogues in the future, to include creative effort of the kind that Krasnow has been responsible for in San Francisco and in Los Angeles.

Much the west can learn from the east, but I feel absolutely confident that in this direction the injection of Jewish themes and a Jewish motif in art and in architecture can be learned by the east from the west.



# Poland After Twenty Years

By EMILIE BRUTSKUS



HE last time I saw the Vistula-washed land was in 1910. Since then much water has flowed under the bridge, and states have been made and unmade. And so it was with a feeling of strong anxiety and a palpitating heart that I made my way, after a lapse of two decades, into the "New Poland."

While still on the train, passing through the beautiful country-side, I could see through the windows rows of newly-built homes, here and there an imposing structure of a new milling plant, or even a modern factory. Everywhere it seemed there was new life.

As I passed the old German towns a gorgeous view unfolded itself before my eyes: they all looked modern and up-to-date in every respect. A newly installed, efficient omnibus service now made communication between these towns accessible and convenient.

The people too were altered. On their faces, it seemed to me, one could immediately notice signs of happiness and contentment. It looked as though, after so many years of dreaming and yearning, the people had finally reached their goal and settled to a normal, peaceful life.

I found a different picture, however, in the Jewish community. Here the old scene was changed but little. While it is true that this community, too, has expanded in some directions, no material change for the better could be noticed. Spiritually, though, my first impression was gratifying. There was to be discerned immediately on the face of every Jew a mark of race-consciousness and self-assertion. They were poor, to be sure, even poorer than of old, but they didn't look as humble and lowly as then. Their heads were up. And this mark of independence and freedom characterizes not only the new youth; the elders also have caught the spirit, and for once they are a free people, even though poor and miserable.

Whether it was the complete emancipation and equality of rights—which so far exist only on paper—or the well organized party life and the influential Jewish press that brought about this transformation, I could not tell. The fact, however, was plainly visible.

Life for the Jew in Poland, at present, is a very hard task. The country is economically in a deplorable condition, caused mainly by the absence of export trade. Poland is barred from exporting her farm products to the West, on account of high duties; neither can she find a market for her manufactured goods in the East. As a result the price of bread here is very low, thus depriving the farmer of his purchasing power. The Jew, therefore, who is in most cases a small tradesman or artisan, suffers most acutely from this economic condition.

Moreover, the merchant classes, of which the Jews form the largest part, are called upon to pay very heavy taxes to the government. Small Jewish merchants and traders, among them many who don't even keep accounting books, are indiscriminately assessed taxes out of all proportions. Brutal government officials are sent then to collect these taxes by any and all means; and when they get through, the petty tradesman is oftentimes squeezed out of his last penny of profit.

Besides, many Jews have been completely driven out from numerous branches of commerce formerly controlled by them, through the newly formed government monopolies, such as tobacco and others. Consequently, thousands of Jews are left without any means of livelihood. They remain stranded as in the middle of the sea, not knowing what to do or where to turn. When, as a last resort, they try to obtain any kind of work in the factories, the Polish workers, out of sheer hatred, block their way. There have been cases in which the Polish workers categorically refused to work together with Jews, and when mere protests failed, they went so far as to boycott their employers.

Even the Jewish craftsman and artisan, who in olden times was sure to eke out a living from his trade, is now handicapped by law in performing his life's calling. For according to the new rules, no artisan or craftsman is permitted to do his work unless he is a licensed member of his craft. What could, for instance, a middle-aged or elderly Jewish craftsman do, when his qualifications of many years of experience are tossed aside as being insufficient. Since he can not work openly, and live he must, he becomes

of necessity a criminal, bootlegging his honest work in defiance of the law.

To the foreigner, particularly the westerner, who is not familiar with the historical background of the causes, such tactics seem inexplicable. Theoretically, the Jew in Poland is fully emancipated and is enjoying all rights granted all citizens. In reality, however, the Jew is denied everything, even the right to earn his bread. Of course, all these prohibition laws are supposed to be for the good of the country, but indirectly they are all aimed at the Jew only. For behind all these laws is the all-moving Polish anti-Semitism that knows no bounds and whose sole motive is to push the Jew out from all places. And where there is no law to do the trick, the Polish mass itself supplies the remedy.

Let us take the military academies for an example. There is no law barring the Jewish youth from entering them. But the Jewish boy, no matter how deserving he may be, never reaches even the lowest rank of an officer. Thus in a country like this, where military life plays a very important part, the Jew cannot attain even an insignificant post. The same situation exists in the political and social life all through the nation.

Organized social and communal life for the Jew, therefore, is possible only in the boundaries of his own community. This accounts for the highly developed race and party consciousness of Polish Jewry, and explains why its many political and cultural parties are such great factors in the daily life of the individual Jew, for he realizes that only through organized efforts can he make his voice heard. Zionism, of course, claims a great many adherents, as the foremost solution to the *Judenfrage*, while the more dissatisfied individuals, impatient in their sufferings, turn to Communism as their refuge. Nearly every one is inevitably associated with some movement or other, and takes his party work as seriously as his daily job.

The impartial observer, however, cannot see a satisfactory solution for immediate betterment unless the propagators of this deadly anti-Semitism change their tactics.



# A CROSS-SECTION



*The American Hebrew Medal*

**NEWTON D. BAKER**, secretary of war under President Wilson, is the first winner of the American Hebrew Medal for the Promotion of Better Understanding between Christian and Jew in America. It will be awarded annually.

Mr. Baker was honored "because he has formulated in writing the philosophy of the program for Better Understanding between Christian and Jew in America and has thereby promulgated the ideal among opinion-makers throughout the country; because he has succeeded in inducing research bodies, such as the Yale Institute of Human Relations, to approach the field of possibilities for furthering Better Understanding between Christian and Jew in America; because, at great personal sacrifice, he is the Protestant Chairman of the National Conference of Jews and Christians; because in his own city he is actively promoting the movement as President of the Religious Education Association, which includes Protestant, Catholic, and Jew."

The medal was presented on December 9 in New York City, on the occasion of a Seminar on Christian-Jewish Relations held at the invitation of New York University, under the auspices of the National Conference of Jews and Christians. A distinguished committee made the award.

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**THE** first tenants are already living in the new model co-operative apartment house in the lower East Side of New York. This project was conceived of several years ago by

Aaron Rabinowitz and Lieutenant Governor Herbert H. Lehman. The apartment, which occupies two square blocks, contains large, airy rooms with all modern conveniences, and is in sharp contrast to the squalid, overcrowded tenements which have made the East Side notorious for more than a generation. Rents are low, since the enterprise is not for profit.

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**THE** Jewish community of Los Angeles is mourning Judge Elias V. Rosenkranz of the Municipal Court, who was killed last month in an automobile accident. Judge Rosenkranz was vice president of the local B'nai B'rith lodge, a former president of the Jewish Educational Association of his city, and prominent in all Jewish affairs in Los Angeles.

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**APPROXIMATELY** \$75,000 was raised by the Brooklyn Federation of Jewish Charities recently when nearly 1,500 persons paid \$50 each to attend its sixth annual dinner and ball. Supreme Court Justice Mitchell May, active Ben B'rith, chairman of the affair, expressed regret that the proposed merger between the Brooklyn and Manhattan Federations had not yet materialized. He announced that the million dollar offer made by Ralph Jonas to help bring about the merger had been extended until January 1.

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**"THIS** is my idea of religion in action," declared Rabbi Irving Reichert of Temple Emanu-El, San Francisco, last month. He referred to his congregation's plan to use the Temple's gymnasium as a dormitory for jobless men during the winter months, if the emergency warrants. More than 100 cots will be installed in the gymnasium, and breakfasts will be served daily.

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**THE** Jewish economic position in Poland has become very serious, according to the Warsaw Yiddish daily, the *Moment*. The number of Jewish bankruptcies during the year 5690 was far greater than those of 5689, while the tax system, devised by former Premier Grabski for the specific purpose of wrecking Jewish existence in Poland and evicting the Jews from their former economic position, is still in force.

**LOUIS LIPSKY** has completed 30 years of service in the American Jewish community. A testimonial dinner was tendered the former presi-



*Louis Lipsky*

dent of the Zionist Organization of America on December 7 at the Aster Hotel, New York City. President Hoover; Franklin D. Roosevelt, Governor of New York; Dr. Chaim Weizmann; Felix M. Warburg; Col. Frederick M. Kisch, chairman of the Palestine Executive; Dr. Isaac Gruenbaum, president of the Polish Zionist Federation; Harry Sacher, former member of the Palestine Executive and noted English attorney; and Lieut. Gov. Herbert H. Lehman of New York were among those who sent messages of praise to be read at the affair.

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**"TO** arouse communities to a greater sense of inter-relationship of Judaism and social ideals" a series of seminars will be conducted in the nation's important cities, it was decided at a joint meeting of the Social Justice Commission of the Union of American Hebrew Congregations and the Social Justice Commission of the Central Conference of American Rabbis, held recently in Cincinnati. A program of social justice will be presented and a number of present-day problems will be discussed by widely-known authorities.

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**UNIQUE** in the history of the city of Huntington, W. Va., was a dinner held in September by the men of the First Presbyterian Church in honor of the men of Ohev Shalom Temple. More recently the latter became hosts at a similar dinner to which the men of the First Presbyterian Church were invited. More than 200 men, Jews and Protestants, broke bread together and heard their spiritual leaders extol the rare spirit of good will and fellowship which brought them there. Rabbi Abraham Feinstein and Rev. J. Blanton Belk were the speakers.



# OF JEWISH LIFE

DAVID N. MOSESSEHN, lawyer, publicist, arbiter, and Editor of the *Jewish Tribune*, died December-16 in New York City, at the age of 48.

Mr. Mosessehn was president of District Grand Lodge No. 4, B'nai B'rith, in 1917. Born in Russia on the first day of 1883, he was brought to this country and graduated from the law school of the University of Oregon in 1902. Since 1903 he was publisher of the *Jewish Tribune*, founded by his father, Dr. Nehemiah Mosessehn in Portland but later removed to New York.

Mr. Mosessehn was executive director of the Associated Dress Industries of America from 1918 to 1923, and executive chairman and supreme arbiter of that organization since 1923. He was prominent and active in many worthy Jewish, fraternal, and educational causes.

\* \* \*

THE Mizrahi Organization will fight for an uncompromising Zionist program and leadership at the coming all-world Zionist Congress, it was decided at the Mizrahi convention in Baltimore. A telegram was sent to President Hoover, urging intervention of the American government into the present British Palestine policy. Gedaliah Bublick was re-elected president.

The sum of \$80,000 was expended on Mizrahi schools in Palestine, it was reported.

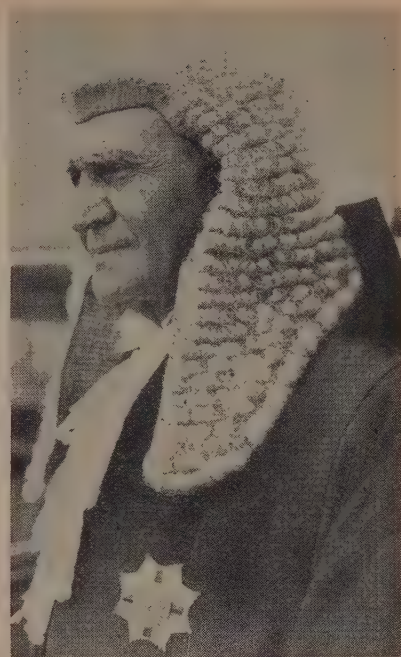
A YEAR ago Ralph Jonas offered to give a million dollars to the Jewish charities of greater New York, provided the Brooklyn Federation of Jewish Charities and the Federation for the Support of Jewish Philanthropic Societies of New York City merged. To date they have not done so, although the merger was voted by both bodies last December. No statements of explanation have been offered by representatives of the two organizations.

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A FEW days after the issuance of the latest British White Paper, the completion of the great drainage scheme on the Haifa Bay lands of the Jewish National Fund in Palestine was celebrated with ceremonies. The entire project, which will rid the adjoining lands of mosquitoes and malaria, cost \$125,000.

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MORE than one million dollars has been spent by the American Joint Distribution Committee during the past year for reconstruction work among the Jews of Eastern Europe, according to Dr. Bernard Kahn, European director, who has just arrived in this country. He is here to report to the Executive Committee of his organization, which has spent \$100,000,000 on reconstruction activities in Eastern Europe since the war.



*Sir Isaac Alfred Isaacs*

FOR the first time in history, a native has been chosen to the highest office in Australia, and that native is a Jew—Sir Isaac Alfred Isaacs. He was not long ago appointed Chief Justice of Australia and more recently he was named Governor-General of Australia. He was born in Melbourne in 1855.

Sir Isaacs's achievement is rendered even more unique by virtue of the fact that it is the first time that a non-Protestant has been selected as the representative of the British Crown in Australia.

Sir Isaacs thus climaxes a long and brilliant career dating back to 1892, when he was a member of the legislative assembly of Victoria. He has held numerous highly honorable offices in the Australian government ever since, and in 1928 he was knighted.

The appointment of Sir Isaacs marks the second time that a Jew has been named Crown representative of one of the British possessions, Lord Reading (Rufus Isaacs) having been Viceroy of India.

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RABBI WILLIAM F. ROSENBLUM, a graduate of the Hebrew Union College, class of 1926, has been elected to succeed the late Rev. Dr. Maurice H. Harris as spiritual leader of Temple Israel of New York City, one of the largest and most influential congregations of the metropolis.



Here is shown one of the class-rooms in a school established in the Crimea by the Soviet Union. The Jewish girls and young women receive instructions in domestic science.



# WE SEE IN THE PAPERS....



A FINE article on anti-Jewish employment discrimination, a moot subject these days, appeared in a recent issue of the *American Hebrew*, written by an anonymous "Vocational Expert." His point is that purely private businesses have a perfect right to employ or refuse to employ whomsoever they please, but that public or quasi-public utilities must be allowed no such privilege, and that it is upon the latter that champions of Jewish rights should train their guns.

"In my experience I know a dozen public and semi-public organizations and utility groups who have a blanket unwritten ukase against the employment of Jews," he writes. "I don't send Jews to these organizations. I take the line of least resistance. . . . I am not a paladin trying to right the wrongs of the world. During the course of years in which I have placed thousands of employees, I have tried two or three times to right wrongs. I have tried to fight discrimination. I have appealed with the facts to the proper organizations. But . . . I was discouraged by my efforts. Instead of pressing the matter to a conclusion, the organizations to whom I appealed 'laid the bill on the table,' so to speak."

The writer tells of several cases in which he was successful in fighting discrimination. One of these cases had to do with "a department of the biggest telephone company in the land," the Bureau head of which refused ever to employ Jewish girls. This individual changed his mind and his tactics under the threat that important Jewish stockholders would be informed.

On another occasion a manager refused to employ Jewish girls after the Jewish heads of the firm had advertised for extra help during the Christmas season. When the heads of the firm were apprised of this fact, the manager was discharged.

"There are banks in New York City with many branches, there are chain restaurants, there are chain grocery stores, where no Jew, whatever his merits, will be hired," says the writer. "If this became known it could be combatted by Jewish customers taking their business elsewhere, and it seems to me this is about the only way."

Many reasons are given for this discrimination by employers, in which the following are included: absence of

Jewish employees on Jewish holidays (many going to movies, etc.); lack of scruples in giving out information of a confidential nature; untidiness; assertiveness verging on the argumentative. In many cases, however, says the writer, the employer doesn't reason thus, and is not even prejudiced, but picks his help "only on the question of appearance. There is no more actual prejudice involved with some of these men than there is in their refusal to wear tan shoes because they prefer black ones."

Much discrimination is encountered in employment agencies themselves, and would not be sanctioned by the actual employers, says the writer.

\* \* \*

ALBERT EINSTEIN is in this country, and although less than one person in a million really understands that scientist's work, millions are excited about his presence here. Prof. Einstein himself was shocked, but broad-minded enough not to show it, when many commercial concerns here invited him, for goodly sums of money, to endorse their products. Said the *Nation*:

"No, Professor Einstein, no insult is intended. The American people seek only to do you honor. But they can do it only by making a big noise, by tearing up telephone books and throwing them out the window, by innumerable dinners of fried chicken and assorted ice creams. It would be pleasant if Professor Einstein could land quietly in New York, see only the few persons he would like to see, go only to the few places he would like, unobserved, to visit. But our hopes are not high that anything like this will happen. The populace must have its hero; it must see and hear him, it must above all watch him eat. That this particular hero is a German mathematician of a retiring disposition whose ideas it could not possibly understand, does not matter. He is one of the greatest men in the world, and he must be lionized."

SOME plain talk appears over the signature of Dr. Solomon B. Freehof in a recent issue of the *American Israelite*. Dr. Freehof's thesis is that "missionary effort" by Reform Jews among the Orthodox is as bad as Christian missionary work among Jews.

"We ought to leave Orthodoxy alone!" Dr. Freehof declares. "It has problems enough without our adding to them. We ought to treat Orthodoxy as we would like all religions to regard each other. If, for example, Christians are confident that Christianity has the exclusive truth, we would like them to content themselves with the confidence that some day that truth will prevail everywhere."

"We would, of course, have our own opinions about that. So with regard to Orthodox Judaism, Reform Jews are convinced that the principles of Reform are essentially right. Let us then rely upon that rightness to find its way."

"In America, after Reform established itself, it grew rapidly and is still growing. No missionaries are sent out to convert Orthodox congregations. The logic of events is gradually leading many Orthodox congregations to reform their ritual of their own accord."

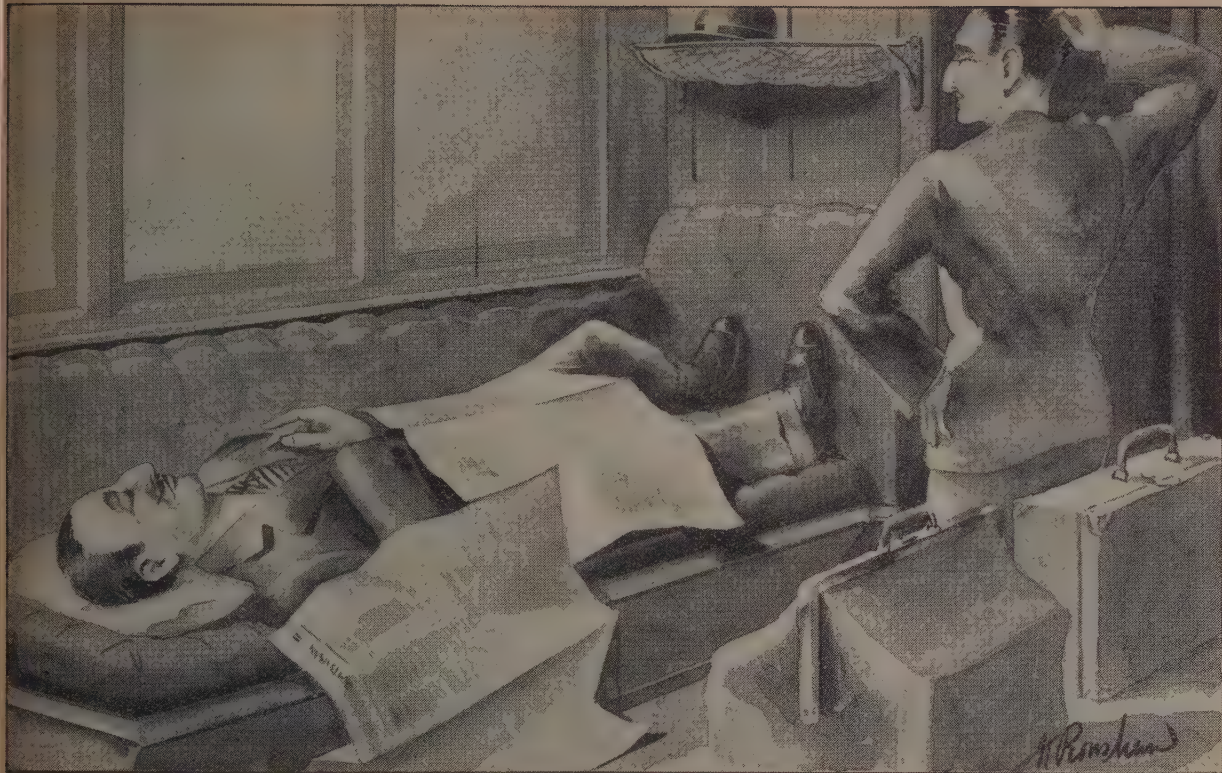
"Orthodox Judaism all over the world is staggering under heavy blows. Let us not give it another enemy to fight. If Reform is as right as we believe it to be it will come, as it has come, out of Orthodoxy. Let time be our only missionary."

Dr. Freehof's editorial dealt particularly with the present efforts of Rabbi Jerome Mark, a Hebrew Union College graduate, who is on a leave of absence from his Selma, Ala., pulpit, and engaged in work for Reform Judaism in Melbourne, Australia, under the auspices of the World Union for Progressive Judaism.

"Rabbi Mark is doing heroic work, but I wish he were not doing it at all," writes Dr. Freehof. "He is an understanding and spiritually-minded man. None of his preachments will be brutally scornful of other men's belief. He has known Orthodoxy and loved it. He will be gentle in his discussion of it. No better man could be chosen for the task. But the task is a wrong one."

Edward E. Grusd.





... the newspaper had slipped down and his disgrace—that is, his nose—was revealed in all its glory and splendor.

## Two Anti-Semites

By SHOLOM ALEICHEM

Translated by Ethel M. Kerman

I



MAX BRILLIANT is an old stager. Several times a year he travels from Lodz to Moscow and from Moscow to Lodz. He knows all the bartenders at the railroad stations, is on excellent terms with all the conductors, and has been in the central provinces in which a Jew may not remain more than 24 hours. He has perspired in all the police stations and has suffered in the course of his travels enough humiliation, vexation, and anxiety—and all on account of Judaism. Not because there are Jews in the world, but because he, himself, is—alas—a Jew; not so much on account of his Jewishness, either, as because of his Jewish appearance. Oh that tell-tale face, that countenance molded in the image of God! Black, sparkling eyes; black hair, too—shiny, truly Semitic hair; a broken accent, a genuine guttural, Jewish accent, and in addition, a nose—oh what a nose!

As fate would have it, our hero has been afflicted with a profession (he is a travelling salesman) which obliges him to wander with his nose throughout the world, and especially to talk—to talk a great deal; that is, to be seen and to be heard. In short, he is to be pitied.

It is true that our hero took revenge on his beard. He dressed and adorned himself almost like a bride, trained his mustaches upward, affected long nails, and wore extravagant ties such as our forefathers never dreamt of. He accustomed himself to the food dispensed at the railroad stations. He visited all the bitterness of his heart on the unmentionable flesh (oh how Max execrated pigs when he tasted of their flesh for the first time!) What's more, he risked his life and began to eat lobsters.

Why do I say, "risked his life?" Because, may your enemies know their own noses if Max Brilliant had the slightest notion of how to tackle lobsters. He could not decide whether

he ought to cut them with a knife, or take hold of them with a fork, or eat them whole.

Still, despite all these accomplishments, Max Brilliant cannot conceal his Jewish origin either from his own people or from strangers. He is recognized like a bad penny, like the accursed Cain, and people let him know at every step who he is and what he is. God pity him!

II

BUT if Max was miserable before the Kishineff massacre, his misfortune was beyond compare after that event. To bear, deep in his heart, a great pain and to be ashamed of it—that is a sort of purgatory that can be appreciated only by him who has felt it. Max was ashamed of Kishineff, as if it were his Kishineff. And, as fate would have it, he was sent to that region shortly after those terrible events, to the province of Bessarabia. He felt that this was the beginning of a new torture for him. As if he had not heard enough



of those sad stories in his home town! As if his heart had not ached and his blood boiled at those atrocities the like of which had never been heard of in the whole world! Would he ever forget that day when, in the synagogue, the prayer for the victims of Kishineff was recited? Old Jews had cried then and women had fainted . . .

You must have traveled in the train, at some time, past the scene of a catastrophe. You know quite well that you may be at ease, that just such another misfortune or catastrophe is not going to occur at the same place. But you recall that just here car after car rolled downhill, that here people have perished, here bones have been splintered, blood has flowed, marrow has spurted—well, you feel greatly relieved once you are safely past the place.

Max knew that in those places there would be a good many remarks, sayings, and tales, with sighs and sobs from his own people and sneers and slurs from non-Jews; and the nearer he came to this region, the more he sought means to escape, to run away from himself . . .

When he was quite near Kishineff, he at first thought of remaining all alone in the train. Then he changed his mind and descended to the station together with other passengers. Approaching the bar with a swagger and the air of a man who is in excellent humor, he took a drink, lunched on all those good things that a Jew is forbidden to eat, and washed them down with a glass of beer. Then he lighted a cigar, went to the counter at which books and magazines were sold, and beheld a certain excellent anti-Semitic paper published by a certain estimable anti-Semite, Krushevan, which bore the noble name of "The Bessarabian." In those regions, you know, in which this excellent sheet is hashed up, it is permitted to lie undisturbed; no one touches it; the local Jews do not take it because it is a vile publication, and the non-Jews have become "fed up" with it. Therefore it is allowed to repose peacefully on the counter and only serves to remind the public of the existence of one, Krushevan, who does not rest, neither does he slumber, but is constantly devising means by which to guard, protect, and shield the world from that malignant disease known as "Judaism."

Max Brilliant was the only one to approach the counter and ask for a copy of "The Bessarabian." Why do you suppose he did that? Perhaps for

the same reason that he ordered lobster. Perhaps he was curious to see what such a vile dog writes about Jews. It is quite probable—as some maintain—that the majority of anti-Semitic papers are read by Semites, that is, by our own Jews. . . . The proprietors of these papers are well aware of this and their principle is that, while "the Jew is objectionable, his penny is quite acceptable." . . .

To go back to our story, Max bought a copy of "The Bessarabian" and took it with him into the train. Then he stretched himself out full length on a bench and covered himself with the paper as one would cover himself with a quilt or a blanket. As he did so, the thought occurred to him:

"What will a Jew think, I wonder, when he will approach and see a man lying here covered with this 'Bessarabian'! Surely it will never occur to any one that a Jew is lying here. A fine idea, an excellent way to get rid of Jews and to be able to spend the whole night stretched out on the whole bench like a lord."

Thus thought our hero and, in order that no mortal man should guess who was lying there, he pulled "The Bessarabian" over his face, covering his nose also, together with his eyes, hair, in fact the entire tell-tale face. He pictured to himself the following scene: how, at night, a poor Jew with a lot of bundles crawls into the car, casts about for a place to sit down, and sees a person lying down covered with a copy of "The Bessarabian." He thinks: "must be an official, a wicked man, no doubt, an anti-Semite; perhaps even Krushevan himself." He would most likely spring back, this Jew with the bundles, spit three times, and leave Max all alone, entirely alone, like a lord, master of the whole bench. Ha-ha-ha! an excellent plan, even better than suddenly being stricken with the plague, in the train! . . .

Max was so pleased with this plan that, as he lay there under "The Bessarabian," he began to laugh. You know, when a man has had a good lunch which he has washed down with a glass of beer, has smoked a cigar, and is lying at nightfall in the train, all alone on a bench, stretched out like a lord, he can afford to laugh. . .

Sh! let us be quiet. Our hero, Max Brilliant, the traveling salesman who travels from Lodz to Moscow and from Moscow to Lodz, is lying all alone on a bench, covered with a copy of "The Bessarabian" and is taking a nap. Let us not disturb him.

### III

THERE is no denying that Max Brilliant is a wise man, but this time he guessed wrong. A man did enter the train, a stout, husky man out of breath, carrying several suitcases; he indeed approached Max and observed how he lay there covered with the copy of "The Bessarabian." Only he did not expectorate three times, neither did he retreat in alarm. He just stood there and examined that person, that anti-Semite with the Semitic nose (for, in his sleep, the newspaper had slipped down and his disgrace—that is, his nose—was revealed in all its glory and splendor).

Having stood there for a few minutes, with a smile on his lips, and having deposited his suitcases on the opposite bench, the new passenger ran down to the station and returned after a few moments, with another copy of "The Bessarabian." Opening a suitcase, he drew forth a pillow, quilt, a pair of bedroom slippers, and a bottle of eau de cologne and made himself quite at home. He stretched himself out on the bench and covered himself with "The Bessarabian" exactly like our Max Brilliant; he lay there, smoked, looked at Max and smiled, first closing one eye and then the other, and gradually began to doze.

We shall let our two "Bessarabians" sleep on opposite benches; in the meantime, we wish to acquaint the reader with the second person, informing him who he is and what he is.

He is a general . . . not a general in the army, nor a governor-general, but a general manager, that is an agent for a company. His surname is Niemtchik; his first name is Chayam, but he signs himself Albert and his friends call him Petty.

On the spur of the moment, the sounds rather strange: that Chayam should become Albert sounds reasonable, for does not Velvel become "Vladimir," Israel, "Isidore," and Abraham "Avakum"? But how did Chayam become "Petty"? Well, we must delve a little in philosophy, plunge into philology, and proceed in accordance with logic: first of all, we discard the first syllable in "Chayam," then we ask the two next letters to kindly get out of the way, together with the final letter—that leaves us only an "aleph" or an "a." Then we simply add to this "a" only an "l," a "b," an "e," an "r," and a "t"—well, doesn't that make Albert? Now Albert becomes quite naturally, Alberty, Berty, Betty, Petty—sic transi-



gloria mundi—that is to say, thus a luck is transformed into a turkey.

In short, this man's name is Petty Niemtchik, he is a general manager and travels throughout the world like Max Brilliant; but he is altogether a different sort of person: he is lively, jolly, and talkative. And, although his name is Petty and he is a general manager, still he is a Jew like all other Jews, likes Jews, and enjoys relating stories and anecdotes about Jews.

Petty Niemtchik and his anecdotes are world-famous. He has only one fault: no matter what anecdote he relates, it always happened to him, this he attests by all the oaths in the world; but from time to time he relates the same anecdote as having occurred to him in a different place; he forgets from one time to the next. That means that Petty Niemtchik, the general manager, is somewhat inaccurate, that is, he is given to a little exaggeration, or, as they say in our district, he is a liar, begging his pardon. You will forgive us for expressing ourselves so indelicately; it would have sufficed indeed, to have said of him that he is an agent—and you know what an agent is. . . .

On entering the train and seeing our Max Brilliant lying outstretched on the bench, covered with a copy of "The Bessarabian," and having judged by the nose that this person could have no sort of kinship with either Krushevan or his excellent "Bessarabian," his first thought was:

An anecdote! A new anecdote! Now, with God's help he would have something interesting to relate! So Petty Niemtchik returned to the station, provided himself with a copy of "The Bessarabian," and lay down opposite Max—to see what would happen—and he, too, fell asleep. . . .

Now we shall leave "Bessarabian" Number Two, that is the general manager Petty Niemtchik, and shall return to "Bessarabian" Number One, that is Max Brilliant, the travelling salesman.

#### IV

**MAX BRILLIANT** had had a bad night. It seems that the food that he had partaken of at the depot was rioting within him, for he was beset by the wildest dreams. For instance, he dreamt that he was not Max Brilliant, but Krushevan, the editor of "The Bessarabian," and that he was riding, not in the train, but on the back of a pig, while a lobster, a red, boiled lobster was beckoning to him with its antennae, and from somewhere there arose a sound of crying:

"Ki-shi-neff!" A breeze seemed to blow about his ears and he seemed to hear the rustling of leaves or of women's dresses, and he wanted to open his eyes, but could not. He sought for his nose, but there was no sign of a nose; in the place of his nose, he encountered "The Bessarabian," and he did not know where he was. He tried to move but could not. He feels that all this is a dream but he cannot shake it off; he cannot regain control of himself, he cannot! He lies there and suffers great agony; he is in a state of coma. Feeling his senses deserting him, he summoned up the last bit of energy and emitted a groan so low that only he himself could hear it. Then he opened up a corner of his eye so that he could barely see and became aware of a ray of light and of a human form lying outstretched opposite him, also all alone on the whole bench, and covered like himself with a copy of "The Bessarabian"—and our Max became alarmed and terrified. It seemed to him that he was seeing himself stretched out on the other bench and, for the life of him, he could not figure out how he, Max, came to be there on that other bench. And how can a man see himself without a mirror? He could feel each hair on his head rising in horror.

Little by little our Max came out of his stupor and began to realize that the man on the other bench was not himself, Max, but another passenger. But then he could not understand how

that person got there, how he happened to be there opposite him, and how he happened to have a copy of "The Bessarabian."

Max felt that he could not wait until daylight; he was anxious to solve this riddle as soon as possible—now, at once. He moved slightly and began to rustle the newspaper and heard the other person, the one on the opposite bench, also moving and rustling his newspaper. He lay still, watching intently, and saw that his vis-a-vis was regarding him with a faint smile. Our two "Bessarabians" were thus lying opposite each other, looking at each other in silence. Both anti-Semites were most anxious, were dying to learn each other's identity, but they exerted all their will power and kept silent. But Petty had a bright idea and began to whistle softly the well-known tune of the popular Jewish song:

"Auf'n pripetchik brennt a feir'! . . ." ("On the hearth there burns a fire") and Max joined in; also whistling softly.

"Un in stub' is hais . . ." ("And the house is warm")

Then the two anti-Semites slowly rose to a sitting posture, threw aside the "Bessarabian," and broke out into the well-known tune of the popular Jewish folk song, not whistling this time; but singing the words:

"Un der rebbe lernt die kinderlach dem aleph bais."

("And the rebbe teaches the children the alphabet").

## Among Our Contributors

M. NARKIS is the curator of the National Museum Bezalel, Jerusalem.

MORRIS GOLDBERG, former head of the department of science at Clark School in New York City, was born in Glasgow, Scotland, where he was a lecturer in modern languages from 1922 to 1924. He was also a lecturer on Jewish affairs for the Spanish Society of Scotland, and head of the department of languages in Townley Castle Schools, London. Today he lives in New York. He has written for numerous Jewish and non-Jewish papers.

HEYMAN ZIMEL is a writer and playwright living in Paterson, N. J. He specializes in writing for the Anglo-Jewish press on activities of Jews in the theater and the general amusement field.

PHILIP SEMAN is the Director of the Jewish People's Institute, Chicago.

EMILIE BRUTSKUS, of Berlin, is a frequent contributor to the B'nai B'rith Magazine. She is the wife of Prof. Boris Brutskus.

SHOLOM ALEICHEM, who died in 1917, was one of the outstanding contemporary writers in the Yiddish language. He was known by many as "The

Mark Twain of Yiddish Literature." ETHEL M. KERMAN, who translates his story in this issue, is the wife of Rabbi Julius Kerman, Sunbury, Pa.

RICHARD H. SYRING is an active newspaperman in Portland, Ore.

ROSELLA HOROWITZ graduated from the journalism schools of Texas and Missouri universities and has been a reporter and feature writer since 1925 in St. Louis, Chicago, San Antonio, and Galveston. At present she occupies the unique position of publicity director for the city of Galveston. She is the daughter of Rabbi H. J. Horowitz of Galveston.

HAYNES A. GILBERT, a New York writer, is a frequent contributor to the Anglo-Jewish press on articles of Jewish interest in the fields of art, drama, and music.

SAUL KLEIMAN was born in Poland and educated in Yeshivas there. He arrived in the United States in 1906 and attended Boston University. He has been principal of Kansas City (Mo.) Hebrew schools since 1912.

LEO M. GLASSMAN covered news of the Jews in Russia in 1925 and 1929 for the Jewish Telegraphic Agency. Recently he wrote a series of articles on the same subject for the B'nai B'rith Magazine.



# Business Men Governors

By RICHARD H. SYRING



HE president's chair in a bank at Santa Fé, New Mexico, and one in a department store at Portland, Ore., are vacant this month. The former occupants have heeded the call of the people; they have become governors of their states.

After many years of devoted service to his state, Arthur Seligman, a loyal Jew, received the reward of his labors when, on January 1, he took the oath of office as governor of New Mexico. On January 12, Julius L. Meier, also a Jew, a Ben B'rith, and a great state worker, will receive the tribute of the electorate when he becomes governor of Oregon. Both men received great pluralities at the fall elections—Seligman as a Democrat, and Meier as an Independent.

With the inauguration of Mr. Meier, Oregon will have a governor who has never before held a political office. Nominated at a caucus of voters who left the Republican and Democratic parties, he will take up his duties at Salem unhampered by "obligations." He will have no political bosses to please, but only the people. The same can be said for Mr. Seligman. All his life a Democrat, he has held county and city offices, but he has occupied the offices in fact as well as name—he has been called a "boss-buster."

Other than as men who are independent, and think for themselves, what kind of men occupy the governors' chairs in the two far western states? The answer is, kindly men, men who have sacrificed time and money for their states, men who are proud to be known as Jews, men who have been born with silver spoons in their mouths but who have not let their position and wealth make any difference in their relations with their fellow

men. They are known to their hosts of friends as "Pete" and "Julius."

\* \* \*

**JULIUS SELIGMAN** was born in Santa Fé on June 14, 1873, and has always lived there except for some years spent in Philadelphia, where he graduated from Swarthmore College Preparatory School and Pierce's College of Business. For the last few years he has been president of the First National Bank in his home city. It is recognized as one of the strongest financial institutions in his state.

His banking ability comes to him naturally, if such a quality can be inherited. His father, Bernard Seligman, who came to Philadelphia from Germany in 1850, was a former employe in the banking house of Rothschild at Frankfurt. After six years in the cotton cloth manufacturing business in the Quaker City, he went to Santa Fé, where he engaged in the mercantile business. But like his son, he had to do his share for what was then the Territory of New Mexico. He served as territorial treasurer, was a member of the legislature of both houses, and served as chairman of the Board of county commissioners.

Thus, Mr. Seligman's rise is obviously not of the Horatio Alger type. He inherited money and common sense

from his father. But what is more important still, he has proved that he knows how to use the two.

When he became mayor of Santa Fé, the city treasury was empty; when he left office it had a healthy surplus. But perhaps the best expression of his financial genius was the way in which he saved taxpayers of his own county more than a million dollars at one time. As a member of the board of county commissioners he discovered that the county owed that sum on railroad aid bonds. After many trips to Washington, D. C., he finally obtained a million-acre land grant from Congress to pay off the debt.

Today he is president of the company which built La Gonda, one of New Mexico's finest hotels.

"Hello, Pete!" is the way Seligman is greeted on the streets of Santa Fé. When he was in his bank the door of his private office was never closed. He is the friend of young and old rich and poor.

Before Jack Levy retired from the cigar store business in Santa Fé, Mr. Seligman could be found there many evenings, chatting with his comrades about politics, baseball, football, or almost anything. Having been an athlete in his youth he still retains a keen interest in sports.

He is an advocate of good roads

and very appropriately a motor enthusiast. Now he has taken to the air. Aviation is one of his pet hobbies. One of the first, if not the first Santa Féan to make the trip to Los Angeles by air, he traveled in one of those open planes with the wind whistling up his trousers' legs.

Along with his many public activities, Mr. Seligman has maintained a steady interest in Jewish affairs in his state. A few years ago he resigned from the presidency of



Governor Julius Meier of Oregon

Governor Arthur Seligman of New Mexico



he Seligman Brothers Department Store in order to devote more time to philanthropy and communal work.

He is married and has a son and daughter.

\* \* \*

WHEN the regular Republican nominee for governor, George W. Joseph, died suddenly last spring, the Oregon G. O. P. committee failed to nominate a man who was in accord with the platform of the deceased candidate, chiefly with respect to the development of publicly owned water power. Insurgent party members demanded a candidate who would represent the platform adopted in the spring primaries. They turned immediately to Julius L. Meier, former law partner of Mr. Joseph and now head of Meier & Frank Company, the largest department store west of the Mississippi.

He was elected by one of the largest pluralities in the history of Oregon.

Like Mr. Seligman, he was born in a family of wealth, and likewise has proved that a rich man's son may amount to something in spite of his money. He was born in Portland on December 31, 1874, and has lived there continuously. After attending public schools in Portland, he studied law at the University of Oregon, graduating in 1895. Prior to his graduation he was a student-worker in the offices of several law firms.

For four years he and Mr. Joseph were law partners. Then Mr. Meier's father died, and he was called to become one of the directing forces of Meier & Frank. Later Mr. Joseph became counselor and lawyer for the firm. But this call to business had not caught Meier unprepared. From his youth he had manifested an interest in the business founded by his father and had become acquainted with the store "from the basement up."

In 1910 he became general manager and in 1930 was elected president. Today the store employs more than 3,000 persons.

Mr. Meier, like Mr. Seligman, is ardent in his Jewish devotions. He is an outstanding Ben B'rith on the Pacific Coast, and is renowned there for his establishment of a B'nai B'rith center and summer camp for boys and girls. He is active as president of the Portland Jewish Shelter Home, trustee of Temple Beth Israel, and in other Jewish fraternal, religious, and philanthropic endeavors.

Mr. Meier believes in backing anything that is for the good of his state. "The state will be run on a sane, sound, business basis," was his campaign plea. Like his colleague, Mr. Seligman, he is a booster for good roads, and he participated prominently in the adoption of Oregon's now famous highway system. For years he was president of the Columbia River highway system, a route famous for its beauty. Furthermore, he is actively interested in aviation. He is chairman of the Chamber of Commerce aviation committee and president of the Aero Club of Oregon. He has also done much in the interest of flying fields throughout the state.

For nine years he served as director of the state chamber of commerce, and has done all in his power to "sell" Oregon to the rest of the country as a tourist goal. He has been a member of the Grange for years, helping and aiding the farmers in many ways.

"Well, if you think it will benefit my 'family' I am in favor of it," Julius Meier will tell anyone who suggests something for the store. The "family" he refers to are his thousands of employees; their troubles are his troubles, and their worries his worries. He prides himself in knowing a majority of them by their first names.

Vision and optimism are twin qualities of Mr. Meier. He is always thinking of the years in the future. He lets nothing discourage him. The so-called business depression holds little fear for him. A few months ago Meier & Frank let contracts for a \$2,000,000 ten-story addition.

Oregon's new governor is an enthusiastic horticulturist, dog fancier and lover of boating. The grounds of his estate are among the most beautiful in the state; his kennels are known up and down the coast, and his yacht is one of the finest on the river. The hydro-electric development of the Columbia River and other streams in Oregon perhaps holds his greatest interest at the present. It was the one big plank in his platform.

Then there is another interest that generally gets the call over all others—his grandchildren! Two married daughters living in California bring additional happiness into his life when they visit in Portland with their children. Much credit for Meier's success is due to his wife. Sometimes when imagination gets the best of him, it is she who sees that his tremendous vitality and brains are guided into saner channels.



## "Barbasol makes every shave a masterpiece"

\*"Barbasol makes close harmony between the blade and the beard. There's a sort of magic in the way it softens the hairs and makes them come off close and clean and easy—all in quick tempo, too. That's why I use it every day."

*Vincent Lopez*

\*Barbasol testimonials are not paid for.

VINCENT LOPEZ

BARBASOL friends practically write the Barbasol advertisements. Mr. H. J., out in Nebraska says, "Barbasol does the business so pleasantly and smoothly that one marvels—and it cuts the time in two." From Ohio, W. D. G., an ex-barber, says, "I must admit after two years' refusal to give Barbasol even a trial, that it is just wonderful." From Texas, J. W. B. writes, "Barbasol is far superior—not the slightest irritation, smarting or burning after shaving." (Yes, we'll supply these names on request.)

Try Barbasol—Follow these directions and you'll follow the crowd.

1. Wet your face. Leave it wet.
2. Spread on Barbasol. Don't rub it in.
3. Wet your razor—and SHAVE!

That's all. No lather to make; no brushing or rubbing or messing around. Man, what comfort! It leaves the face soft and refreshed. Generous tubes, 35c and 65c. The Barbasol Company, Indianapolis, Ind.

### BARBASOL SKIN FRESHENER

A great facial pick-up for men. Douse it on face and neck when you need a bracer—morning, noon or night. It tingles, rejuvenates. Try it!

# Barbasol

## for Modern Shaving

No brushing—no lathering—no rubbing



# "This Is Where I Stay"

By ROSELLA HOROWITZ



AMERICA'S ten greatest spiritual leaders, as recently selected by Rabbi Stephen S. Wise of New York, include only one rabbi—Dr. Henry Cohen of Galveston, Texas.

While highly lucrative and honorable positions are his for the taking, Rabbi Cohen is content to serve mankind at a modest salary in the Texas Gulfport, where he has held his pulpit since his arrival there as a youth, in 1888.

"I want to end my days in Galveston," he declared. "I want to continue serving my fellow-men regardless of race, color, or creed, just as I have always striven to do in accordance with the ethics of our Bible. Men are men the world over. They need spiritual guidance here as elsewhere. And this is where I stay."

Such in brief is the philosophy of the man who was chosen by Dr. Wise for "combining the virtues of religious creeds, enmity of perfervid chauvinism and all doctrines that divided men, and above all, simplicity in personal life which carries ideals into reality."

In further reference to Rabbi Cohen, Dr. Wise pointed out that the late President Woodrow Wilson once told him: "Henry Cohen is the foremost citizen of Texas."

The birthplace of Dr. Cohen is London and the date of birth April 7, 1863. He was ordained as Rabbi in 1884 following his studies at Jews College Evening Classes, London. Before coming to Galveston, his pastorates included one year at Kingston, Jamaica, British West Indies, and three at Woodville, Mississippi.

In 1889, nine months after his arrival in Galveston to head Temple B'nai Israel, he married Miss Mollie Levy.

## AMERICA'S TEN GREATEST SPIRITUAL LEADERS

Selected by DR. STEPHEN S. WISE

*Rabbi Henry Cohen, Temple B'nai Israel, Galveston, Texas.*  
*Dr. John Haynes Holmes, pastor of Community Church, New York.*

*Dr. Harry Emerson Fosdick, Park Avenue Baptist Church, New York.*

*Father John A. Ryan, professor of moral theology, Catholic University, Washington, D. C.*

*Bishop Francis J. McConnell, president of the Federal Council of Churches of Christ in America, New York.*

*Mordecai W. Johnson, Negro, president of Howard University, Washington, D. C.*

*Professor Henry Ward, Union Theological Seminary, New York.*

*Dr. Graham Taylor, founder of Chicago Commons Social Settlement.*

*Sherwood Eddy, Y. M. C. A. secretary for Asia.*

*Professor Rufus Jones, Quaker, of Haverford, Pa.*

Not infrequently has he referred to her as "my greatest inspiration, without whom my work could never have gone on."

While belonging unmistakably to the congregation and personifying in

one man the highest ideals of Jewry Dr. Cohen's efforts have extended every phase of human endeavor; religious, civic, philanthropic, and scholastic.

His achievements belie his size and one must add—his age! Youth is ever living in the resiliency of his step and the sparkle in his eye as he continues to give solace to the sorrowing, balm to the afflicted, and cheer to the depressed.

Immediately upon his arrival in Galveston, the problem of the immigrant became his absorbing interest. He was instrumental, through the financial aid of the late Jacob H. Schiff, in distributing the newcomers who arrived at the local port among the less populated areas of the South and West and providing them at the same time with means of a livelihood. He was also a factor in distributing many of the poorest of Jewish families from the New York slums to various regions in the South. Today their names figure prominently in civic, financial and social activities in their respective communities. It was with great sorrow that he abandoned all this work when the immigration laws went into effect.

Another "first love" was his work in behalf of prison reform where he exercised a noticeable influence in crusading for schools to equip the prisoners with some sort of trade for earning an honest living when released. He was for many years a member of the Texas Committee on Prisons and Prison Labor, and a member of the Texas Prison Board, the latter an appointment of Governor Dan Moody.

Probably a better insight into the man can be gained by glancing at the wide scope of his interests as reflected in the offices he holds or has held:

President of the Men's Committee



Rabbi Henry Cohen in his study



of the Lasker Home for Homeless Children, Galveston; member of the executive council of the American Jewish Historical Society; president of the Texas Historical Society of Galveston; chairman of the Home Service Section of the Galveston Chapter of the American Red Cross; member of the Texas State Conference of Social Welfare; member, executive committee, Immigrants' Information Bureau; member of the Council of Direction of the Immigration Publication Society; Supervisor of District No. 18, Department of Synagogue and School Extension of the Union of American Hebrew Congregations; former member of the executive council, Central Conference of American Rabbis; past president of the Galveston Lodge, B'nai B'rith; vice-president, Adoue Seamen's Bethel; member, American Oriental Society; and on the directorate of a number of national Jewish institutions.

He is the author of numerous literary works.

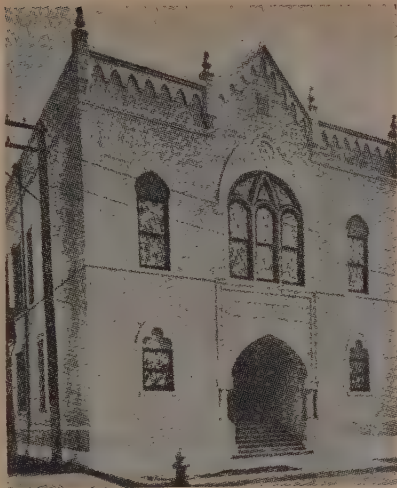
When the 1900 storm exacted its tremendous toll of dead and wounded from Galveston, this slip of a man—scarcely five feet five—worked night and day as a member of the Central Relief Committee giving relief. He voluntarily cut his own salary down to \$50 a month so that his congregation might be able to recoup its finances. The Jewish Community lost 41 of its members.

When an Eastern congregation offered him an attractive pulpit at that time, he replied simply, "I was with my people in their prosperity; shall I give them up in their adversity?" And he remained.

When Rabbi Cohen had served his congregation for a quarter of a century, an elaborate testimonial was given in his and Mrs. Cohen's honor. The *Galveston News* of June 3, 1913, had this to say:

"Acclaimed by those to whom he had ministered a quarter of a century, it was given to Rabbi Henry Cohen of Temple B'nai Israel to hear such eulogies that rarely fall to the path of man during his lifetime. It was like a great family circle that crowded about the little man whose 25 years in Texas have left their imprint clear-cut as an intaglio upon hundreds of contemporaneous lives throughout all the Southwest—a man whose ministrations have known no barriers of faith or race."

During the course of the same evening, the late Reverend Father M. Kirwin, vicar-general of the Catholic



Henry Cohen Community Center

Diocese of Galveston, with whom Dr. Cohen had carried on an intimate friendship for many years, made the following remark:

"More than any other influence I know, he has tended to sweep aside the race barriers that are not worth while. But in doing this he has not yielded one iota of God's word as he sees it. Nor would we respect and love him if he did yield his creedal tendencies by compromise."

It was chiefly because of Rabbi Cohen's successful efforts in sweeping aside race barriers that Galveston boasts of having an unqualified amicable fellowship between Jew and Gentile. For instance, this city has had two Jewish mayors and a number of Jewish aldermen.

On May 31, 1924, the Hebrew Union College conferred upon Rabbi Cohen the degree of Doctor of Hebrew Law.

Two years ago, when Rabbi Cohen completed his 40 years of service in Galveston, his congregation dedicated to him a \$100,000 Community Center, adjoining the Temple. Here the Sunday School classes meet, the various clubs gather, and the different social functions are held. The "Center" was the crystallization of a dream he cherished for many years.

At the dedication, Dr. H. J. Ettlinger, professor of mathematics at the University of Texas, figuratively conferred upon him the degree of "Master of Architecture of Human Souls."

Rabbi H. J. Horowitz of the local orthodox congregation, with whom Dr. Cohen has carried on a most harmonious relationship, said of him, "A glorious life spent in most useful service." Ovation after ovation followed.

Then in a voice deeply touched with feeling, the honoree arose and said:

"Too much has been said about me. Too little about the community of which I am a part. Without its generous aid I could have done nothing."

He followed with a brief explanation for the need of Judaism.

"So long as national and international warfare continues, so long as people lord it over their neighbors, so long as intolerance, persecution, and the dominance of might over right rule the land, the world has need of Judaism and Judaism must survive."

Each morning finds his shirt sleeve cuffs heavily penciled with notations of the tasks that lie before him. As he completes a duty, he draws a line through that notation. If for some reason a task is unfinished, the marking is carried over to the cuff of the shirt he is to wear the following day. Laundries need never tag his shirts.

Rabbi Cohen's various philanthropic interests are carried on with funds he receives from congregation members and outside friends. He never tells them for what the money goes. Nor do they ask. Quite frequently his work is aided by bequests. Money which he derives from weddings and other social functions likewise enters this special fund. He never accepts a fee for his private use.

"My congregation pays me sufficient salary," he has frequently remarked.

Incidentally, ten per cent of his income is also devoted to charity. Should the funds for his philanthropic interests run low, he calls on a few of his "standbys." Be it \$50 or \$100, Rabbi Cohen never gets turned down.

His son, Harry, is now engaged in newspaper work, holding a prominent position with the Scripps-Howard syndicate. His daughter, Ruth, is the wife of Rabbi Ephraim Frisch of San Antonio. Many already see in her a feminine "chip off the old block."

Concerning religion Rabbi Cohen has this to say:

"Let it be taken for granted that every civilized race or group has something to contribute to the world, that every religion possesses some distinct feature not emphasized by others and that while we may not agree with the preferences of others, to condemn those who hold these preferences is pure prejudice.

"From the cradle to the grave a broad outlook is the desideratum. Tolerance is another name for humility, and humility is a virtue exalted in the teachings of both Judaism and Christianity."



# Ludwig Satz--The Charlie Chaplin of the Yiddish Stage

By HAYNES A. GILBERT

*For outstanding work in his profession, Ludwig Satz last month was awarded the 1930 Gold Medal of Honor by the French Academy of Fine Arts. Satz recently sojourned in Paris.—EDITOR.*



T was not a Yiddish newspaperman or a publicity agent who coined the happy phrase. It was none other than Alexander Woolcott, the well-known dramatic critic. As the reviewer of the New York *World*, several years ago, he saw Ludwig Satz for the first time in a "Potash and Perlmutter" comedy which briefly introduced Satz to the English stage, and though Woolcott had many harsh words for the play, there were only paeans of praise in his review for the gifted comedian. "He is another Charlie Chaplin," he wrote ecstatically, "the Charlie Chaplin of the Yiddish stage!"

Fortunately, Ludwig Satz left the English stage shortly afterwards, to return and remain with the Yiddish theater. I say "fortunately" because his art is intrinsically a Yiddish art, and its place is on the Yiddish stage. On the English stage he is strangely out of place, even though his pantomime and his histrionics are always superb. After all, how can the English audiences understand his poignant characterizations of a *yeshiva bochur* or of a young rabbi? On the Yiddish stage, however, he is another Chaplin—creating on the stage a character uniquely his own, a character which is human and palpably alive, a character that, we feel, belongs inevitably to the world of the Jew.

## He Revolutionized Comedy

Ludwig Satz is not only one of the great artists of the Yiddish stage; he is also one of its greatest benefactors. He has revolutionized the comedy of the Jewish theater. Not so long ago comedy consisted entirely of impossibly hyperbolic exaggerations, of far-fetched absurdities; it was not subtle nor human, but merely broad, vulgar burlesque. It was Ludwig Satz who saved comedy, who made it a true reflection of life, who made it a true vehicle of artistic expression. Satz

drew his comic material from life itself, that is why his art is so effective. He tells us how he would walk about the streets for days, watching and studying different facial expressions of people he met; how he would stop some and talk to them to get insight into different personalities. He tells us how he used to spend hours, sometimes days, in front of a mirror studying the effect of each twist of his eyebrow, each curve of his lips, each quiver of his eyelashes. He is master of every comic effect he tries to convey. And supreme pantomimist and great actor that he is, Satz can easily play havoc with the emotions of his audiences because he has treated comedy with the careful discrimination of a scientist and the shrewdness of a psychologist.

## Chaplin and Satz

There is a remarkably close parallel between the art of Charlie Chaplin and the art of Ludwig Satz. Both have created unique characters, as individual and as human as the great

characters of fiction and drama. And strange to say, even in the characters they created, there is a unique similarity. Chaplin may portray that pathetic misanthrope who shuffles his way into all sorts of embarrassment; Satz may, in turn, portray the open-mouthed, innocent *yeshiva bochur*, but both characterizations are, after all, depictions of the eternal *schlemiel*—the eternal *schlemiel* as viewed by two different artists. Moreover, in Satz's art, as in Chaplin's, there is much more pathos than there is humor. Life, after all, is an inextricable and inseparable blending of humor and tragedy. The true artist realizes that humor, after a certain point, can become pathos, and pathos can become humor. The boundary is a very tenuous one. And so, in that superb moment in the second act of "Potash and Perlmutter" when Satz, facing a year's imprisonment, phones his wife—and with broken voice and pained expression of face—telling her stumbly that he will not come home that day for dinner, there is so much deep humanity in that moment that, though our lips are trembling with laughter, still there is a painful lump in our throats and a poignant stab in our hearts.

\* \* \*

LUDWIG SATZ began life, not as an actor as many believe, but as a singer. He was born in Lemberg in 1894 where, because he was born to very poor parents, he was compelled at a very tender age to seek a livelihood. Almost from birth he was blessed with a tender and sensitive voice and so, from his seventh year on, he sang in the choir of the town synagogue and in the chorus of the Municipal Theater. One day, when he sang the part of the little gypsy boy in Paderewski's "Manfru," the composer was so impressed with the boy's exquisite singing that he took him in his arms, kissed him on the cheek and gave him, as a reward, a few coins with which to buy himself some chocolate.

## His Voice Cracks

Young Ludwig, it seemed now, was definitely launched upon his career as a singer.



Ludwig Satz



But man proposes. . . . When Ludwig reached adolescence, his fragile voice cracked and hardened. It became obvious that the sweet voice was forever lost. And so, for the next few years he was compelled to work as a clerk in a bookshop. Those were terrible years! Years in which the present was a sordid reality and in which there was nothing to look forward to except bleakness. Fortunately, the miserable life came to an end at last. After four years a position was offered to Satz at the Lemberg Jewish Theater as a minor comedian. This was his release from his unhappiness and Satz seized it eagerly; this was also the first step in his career as artist.

### Works His Way Up

He did not remain there very long. Shortly afterwards, a vaudeville house in Budapest engaged him to perform a different role each week. Then he joined an itinerant company which toured the towns of Galicia in a diverse repertoire—a disastrous connection for Satz, because at the sickness of the troupe's manager he took over its management and lost in it all his savings. And finally, incidentally, concluding his European engagement, he accepted an offer from London to act under the celebrated Maurice Moscovitch.

And in 1913 Ludwig Satz came to America.

He had expected to find here a land flowing with milk and honey; he had expected to be greeted here by fame and fortunes. Instead, he found, much to his grief, that in America, too, one must overcome hardships and sufferings before one can attain greatness. And there was much hardship in store for Satz! For a short while he acted in Philadelphia for \$25 a week, but he was given minor parts and his work passed unnoticed. The following year Maurice Schwartz hired Satz. And, if it is amusing to note that Satz was hired only because his wife and his mother-in-law pleaded for him, it is still more hilarious to realize that he was hired, not to act, but to serve as treasurer, doorman, chief usher and head of publicity and advertising departments. More than once were there tears in Satz's eyes as he dispatched his multifarious duties while others, whom he knew and felt to be his inferiors, were on the stage. More than once did he beg Maurice Schwartz for an opportunity to appear, too. The opportunity, however, took long in coming—and when it

finally came it was not Maurice Schwartz who offered it.

One day Satz did a little monologue for a benefit performance. He did not know it, but in that audience was a very celebrated man who was to be instrumental in changing the whole course of his life. Shortly after the performance, the great man came up to Satz and asked him if he would like to act under him. Like to? Satz almost swooned with happiness. It was not every actor who personally received an invitation from the great Jacob P. Adler to act under him!

### Becomes "Greatest Comedian"

One year later, Jacob P. Adler rented the Grand Street Theater for several years for his productions—and by that time he had grown so in-

terested in and so enthusiastic over the work of his young comedian that he made Satz his principal comedian. Satz's fame was now to begin; his indubitable genius, so long latent and so long unrecognized, was now to conquer. The Jewish stage was having a unique experience. Never before had it witnessed a comedian such as this! A comedian who made one laugh and cry! A comedian who was not only funny, but who also succeeded in creating Jewish characters with such a subtle stroke that they lived humanly—even behind footlights. The result was inevitable. Ludwig Satz became known at once as the greatest comedian the Yiddish stage has ever known; overnight, and with a popularity that was unprecedented, he became the idol of Yiddish theater-audiences.

### Worshipped by Thousands

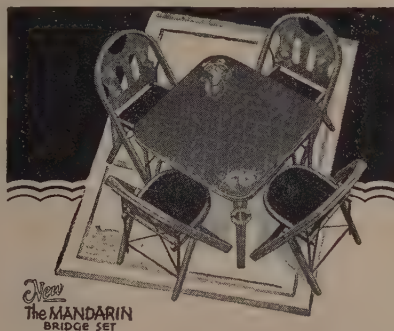
The rest, of course, is too well known to bear repetition. Success followed success; he went from one theater to another—constantly growing more and more firmly entrenched in the hearts of his audiences. Until today, when he is on a unique pedestal, worshipped by the thousands who troupe down to his own theater on Second Avenue, to see him perform. Satz's audience is now the entire Yiddish theater-going public. But an even greater distinction is his. He is, perhaps, the only Yiddish actor who can tempt English-speaking people and English-speaking critics to come down to Second Avenue, and away from Broadway, to see him act. For these people have learned that what Satz has to offer to his public, no other actor can hope to duplicate.

And not only America has been captivated by Mr. Satz's art. His fame has penetrated out of America. During the past two years Satz toured Europe, and his success has been phenomenal. Late last spring, I attended one of his performances in London, and in all my life I never witnessed another such ovation. The cheers were thunderous; they lasted for fully a half hour after the performance. And no wonder! Mr. Woolcott may term Ludwig Satz as being the Charlie Chaplin of the Yiddish stage, but I do not think it would be rash to go one step further. He is the Charlie Chaplin of the speaking stage. Greater comedians and funnier ones—there are plenty on the English speaking stage. But at the moment I cannot think of a greater comic artist than he is.

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# THE PRINTED PAGE

## A PICTURE OF RUSSIA

The Russian Paradox, by Bernard Edelhertz (Walton Book Co.).

THIS little volume makes a valiant attempt to present an unprejudiced picture of Russia as it has evolved under the Bolshevik regime. One cannot say, however, that the writer has succeeded in his purpose, for, even though he avows merely an attempt to depict personal experiences and impressions, the misstatements and contradictions are too frequent and too glaring.

With reference to the closing of houses of worship, the author cites the figures for 1928—359 churches, 48 monasteries, 59 synagogues, and 38 mosques—and opines—that “these figures may appear somewhat startling, since so much publicity has been given throughout the world to the severity of the so-called ‘anti-religious front’ launched by the Soviets in 1929 and the beginning of 1930.” The intelligent reader may well wonder why Mr. Edelhertz fails to give the figures for 1929 and 1930. He might have referred to the fact that from Christmas, 1929, to February 15, 1930, over 1,000 houses of worship were closed in the Soviet Union, or to the ban that was issued on February 17, 1930, forbidding religious leaders, synagogues, and members of the clergy in the entire Kiev region to receive or send mail, telegrams, or money orders. The writer’s assertion that “closings have followed mainly from lack of adequate support rather than from administrative authority” can hardly be regarded as worthy of comment.

But Mr. Edelhertz sins most on the subject of the Jews in Russia, to which he devotes a great deal of space. One cannot escape the impression that all his preceding discussion is merely by way of introduction to the story about the Jewish colonies in the Ukraine and Crimea, which are pictured in very rosy colors. He does not refer to the fact that the colonization plan has practically been abandoned in favor of industrialization (see J. T. A. report from Moscow, June 1, 1930, and subsequent reports), nor does he mention the fact that since the relaxation in the Soviet policy as announced by Stalin on March 2, the Agrojoint has had difficulty in securing new applicants for colonization and some of those who had

previously been placed on the land have returned to the towns and cities.

Persons who have been in Russia before and since Mr. Edelhertz’s visit will find it most difficult to believe his claim that anti-Semitism has been eliminated in that country. It is true that the Soviet government has suppressed pogroms and does not countenance anti-Semitic manifestations in any form. But many Soviet officials and Communists, strange as that may seem, are Jew baiters and anti-Semitic incidents appear almost daily in the Soviet press.

Mr. Edelhertz says that Zionists in Russia are allowed to leave unmolested for Palestine, but that many of them are returning to Russia, seeking an opportunity to settle in the Jewish colonies. I met many Zionists during my year’s stay there, who have been waiting two years and longer for their passports, and some of them are still waiting. When passports are granted to Zionists it is only after much trouble and the payment of an exorbitant fee. It is true that a small group of Zionists who had gone to Palestine returned to Russia in the early part of 1929 and settled in a colony in northern Crimea. In November of the same year, that colony filed a complaint with the government saying that it could not continue to exist unless some of the hardships imposed upon it by Soviet methods would be removed and the attitude of the Soviet officials changed.

The fact that the book is written in a pleasing style makes one regret all the more that the contents are not of a more reliable nature.

LEO M. GLASSMAN.

\* \* \*

## THE HEBREW RENAISSANCE

Hebrew Reborn, by Shalom Spiegel (Macmillan) \$3.

TWO results of the national reawakening have captivated the thinking mind: the phenomenal renaissance of the Hebrew language, and the Chalu-zim movement. The epic of the latter

has not yet been written, but records of the former have occasionally appeared, of which the most outstanding for elucidation, though not for comprehensiveness, is this book.

It opens with a prelude describing the naturalness of the Hebrew vernacular in Palestine. The author then unrolls the process of the Hebrew renaissance, reviewing the literati and their contributions, covering approximately two centuries, from Moshe Chaim Luzatto (1707-1748) down to our contemporary, Saul Tchernichovski. The survey of the latter’s poetry constitutes the epilogue.

The author evolves two salient motives underlying the entire process of the Jewish history and literature from the Middle Ages to the present, namely the messianic hope and the dismissal of the outer world. These basic forces, unshakenly maintained for centuries, preserved the integrity of the Jewish people. The “Haskalah movement” was an abrupt “volte-face” toward an affirmation of the Galuth as a home, and the surrender of hope for the restoration of Zion. Hence, the Haskalah, with all its benefits was a detriment to Israel’s preservation. However, when those two basic forces reasserted themselves, they culminated in the rebirth of life and letters in Palestine.

The author is at variance with the hitherto accepted view, designating Luzatto as the “true, the sovereign inaugurator of the Hebrew renaissance.” Whether we agree with him or not, we are impressed with his brilliant style and fluent diction, especially with the artistic beauty with which he delineates the literati and their works.

Two minor insertions at the end of the book would appreciably help many readers. First, a glossary of the Latin words and quotations. The absence of this in the presence of the glossary of the Hebrew words is a gross contradiction to the author’s postulate that Latin is irretrievably dead and Hebrew conspicuously alive. Second, adding an indispensable book to the Bibliography: “New Currents in Modern Hebrew Literature” by Dr. Joseph Klausner, who is rightly termed in “Hebrew Reborn” the “foremost Hebrew critic and literary historian.”

SAUL KLEIMAN.





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# NEWS OF THE LODGES

## Why Every Jewish Woman Should Belong to the B'nai B'rith Women's Auxiliary



HE Women's Auxiliary of Fresno (Cal.) Lodge No. 723 plays a leading part in B'nai B'rith work in that city. At a B'nai B'rith Sabbath there recently, Mrs. Sam Davidson, wife of the lodge's past president, delivered the following address:



Mrs. Sam Davidson

"I believe that every Jewish woman should belong to the B'nai B'rith Women's Auxiliary because it is a helper to one of the outstanding Jewish organizations of the world.

"B'nai B'rith is a clearing house for the Jewish people. It stands for everything that is fine and noble. It brings more Judaism into her home. She learns to be proud of her people, and she brings up her children as such, by keeping in contact with the ever so many worthy activities, broadens her mind, and acquires a better understanding of the Jewish problems as well as the problems of the world. There is a feeling of happiness and satisfaction in helping those less fortunate. As an individual she cannot accomplish much, while in unity there is strength. By serving on the Board, she learns self-expression, and it develops her personality.

"David Lubin, in a letter to his children, said, 'In order to be loved, you must serve.' And I believe that every Jew and Jewess should serve humanity, regardless of race, creed, or nationality. We Jews, as a whole, are here to serve, to spread light. It is our fate.

"But what causes war? To my mind, the only causes of war are selfishness, greed, misunderstanding, lack of tolerance, and jealousy. Men have tried several times to inaugurate permanent peace, but have failed. Their plans are based on selfishness, and a desire to control—and above

all, there is a lack of the real value of human life. Man has been a warrior too long to be able to stop suddenly. He needs help. I am very glad to see the women take an interest in politics, and join auxiliaries, working right with the men, and I hope that in the near future the women of the world will unite and take an active part in this very vital problem.

"And this is another of the many reasons why every Jewish woman should belong to the B'nai B'rith Women's Auxiliary, because it is affiliated with an outstanding international Jewish organization, and there is a place in the world for the Jewish men and women to help create permanent peace. We have contributed to civilization in the past. We have given to the world the belief in the one God, a universal God, which leads to universal peace. The Ten Commandments, the Bible—they are practically the foundation of civilization, but our mission is not yet fulfilled, not until the prophecy of Isaiah will be fulfilled: 'that the sword shall be beaten into plough shares, and the spears into pruning hooks, nations shall not raise sword against nation, and they shall not learn war any more.' Then our mission will be fulfilled and there is no reason why the Jew of today, or tomorrow, just like the Jew of yesterday, cannot do his share in helping to create a permanent and everlasting world's peace."

\* \* \*

LEONARD H. FREIBERG and Chauncey D. Pichel, President and Secretary respectively of District No. 2, were guests of honor at a recent meeting of Eshcol Lodge No. 55, Dayton, Ohio, where 12 of 20 past presidents of the lodge were honored. A feature of the program was the presentation of engraved mementoes to each of the past presidents. An additional memento was presented to Brother Freiberg — "President in Spirit." Short talks were made by both the guests of honor.



## President Alfred M. Cohen Helps Missouri Lodge Celebrate 75th Anniversary



PRESIDENT ALFRED M. COHEN was the speaker at the gigantic celebration of the 75th anniversary of Missouri Lodge No. 22 in St. Louis last month. Seventy-five candidates on that occasion were initiated into the Lodge, which was founded August 22, 1855. A banquet, attended by more than 800 members and their families, was held for the new brethren at the Kingsway Hotel, at which both President Cohen, and Dr. I. M. Rubinow, Secretary of the



President Alfred M. Cohen

Order, were present.

Alvin A. Wolff, president of Missouri Lodge, was chairman at the initiatory ceremonies, which were held as part of an open meeting at Temple Israel. Karl M. Vetsburg, a past president of District No. 2, introduced President Cohen who, being himself a favorite son of District No. 2, needed no introduction to that audience.

The President first graciously praised the outstanding leaders and the works of Missouri Lodge during its long history, and then gave a masterly interpretation of the essence of B'nai B'rith in general.

"Each District, in fact each lodge," he said, "is motivated according to the spiritual needs of the Jewish people within its jurisdiction. All of them, however, are engaged in work of usefulness to the Jewish people and none the less of usefulness to the whole human family. If it be charged against B'nai B'rith that it devotes itself almost exclusively to work within the fold of the Jewish people, let that charge be answered by the challenge to the people of all other religious denominations to do likewise. If each particular religious group would strive to the utmost to make better men and women within



## B'NAI B'RITH IN CONFERENCE ON JEWISH EMPLOYMENT

ant group, they would thereby contribute their full share to the betterment of the human race generally—or humanity as a whole.”

Then, with the enthusiasm characteristic of the President whenever he speaks on any phase of Judaism and specially the B'nai B'rith, he deeply stirred his large audience by a recital of the manifold works of the Order. Eloquently he spoke of B'nai B'rith's part in the relief work following great catastrophes—fire, flood, earthquake, war, pogrom; he described the Order's part in establishing and maintaining orphanages, old people's homes, hospitals, and other institutions in practically every land where it functions; he explained the success of the B'nai B'rith Anti-Defamation League in protecting the name of the Jew from calumny, libel, and slander, and in its more positive work of educating non-Jews, by means of outstanding speakers in many cities, in the true nature of the Jew and Judaism; he did not forget to include in his exposition the successes of such other B'nai B'rith works as the Mexican Bureau, the social service at the Mayo Clinic, Washington Bureau, B'NAI B'RITH MAGAZINE, Manual, Hillel Foundations, A. Z. A.

“B'nai B'rith,” he concluded, “is seeking our brethren whether they be in the highways or in the byways; whether in benighted lands abroad or under the standard of our beloved Republic; whether young or old; whether in prosperity or adversity; whether in sickness or in health; it is seeking our brethren, and my prayer is that we may continue to seek our brethren, seeking them that we may find them, and finding them we may continue to serve them.”

\* \* \*

**M**USKOGEE, OKLA., once again has a B'nai B'rith Lodge. It was reorganized last month by a group of brethren from Fort Smith, Ark., headed by Louis Cohen, Second Vice-President of District No. 7. The group numbers 30.

\* \* \*

**W**ITH the death of Dr. William Aaron Pitzele of Lorain, Ohio, the local lodge lost an inveterate worker. Dr. Pitzele died at the age of 54, after a lingering illness which was an indirect result of his heroic work in the Lorain tornado of 1924 when he, as chief of staff of Lorain and other Ohio cities' physicians, rushed to the stricken towns to give aid.



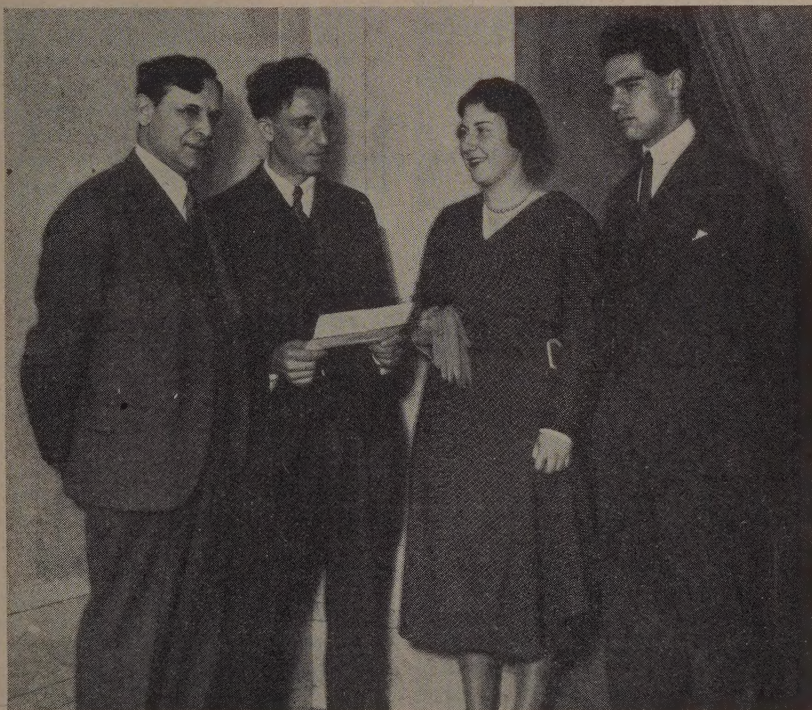
B'NAI B'RITH is playing an important part in helping other large Jewish organizations to formulate plans for an intensive study of the various phases of the unemployment problem as they affect Jews.

Besides B'nai B'rith, the organizations cooperating in this vital work are the American Jewish Congress, American Jewish Committee, Jewish Welfare Board, National Council of Jewish Women, and the United Hebrew Trades. Representatives of these six bodies met in New York on the last day in November and formed a national conference on Jewish employment.

The confidence which all the groups have in B'nai B'rith was expressed when the delegates elected President Alfred M. Cohen chairman of the conference; and Dr. I. M. Rubinow, Secretary of the Order, as secretary. Mrs. Estelle M. Sternberger was chosen associate secretary. A general com-

mittee was appointed to make the study and submit its findings at the next meeting of the conference, which is scheduled for January 4, in New York.

Besides President Cohen and Dr. Rubinow, the B'nai B'rith delegates included Sigmund Livingston and Louis Fabricant. The other representatives in attendance were, *American Jewish Committee*: Morris D. Waldman, Harry Schneiderman, Dr. Lee K. Frankel, Jacob Billikopf, Dr. Harry S. Linfield; *American Jewish Congress*: Bernard S. Deutsch, David L. Podell, Bernard G. Richards, Israel N. Thurman, Congressman Nathan D. Perlman; *Jewish Welfare Board*: Harry L. Glucksman, Joseph Rosenzweig, Benjamin J. Buttenweiser, Harry J. Bernheim; *National Council of Jewish Women*: Mrs. Estelle M. Sternberger, Mrs. Alexander Kohut, Mrs. Francis D. Pollak, Mrs. Abraham H. Arons; *United Hebrew Trades*: Rubin Schwartz.



Providing homes, help, and happiness for Jewish students at the University of California is one of the numerous activities which is undertaken by the B'nai B'rith Hillel Foundation at Berkeley, Calif., which recently completed a drive for funds. This money is loaned to needy Jewish students to help them complete their college educations. Above, left to right, are pictured four of the Hillel leaders in this drive: Rabbi Max J. Merritt, Director of the Foundation; David Appleman, of Palestine; Miss Dorothea Lesser; and Leonard Klatchkin of Shanghai, China.



**J**EWRY of Pontiac, Mich., are mourning the loss of Henry J. Jacobson, who died last month at the age of 59. He was one of the founders of Pontiac Lodge No. 850, and was its first president. In addition he was a zealous worker for all Jewish interests and donated generously to all worthy causes. Forced to earn his own living at a very early age, he afterwards attained an enviable standing in the business world as president of the Chase Mercantile Company.

\* \* \*

**A** YEAR ago—December 5, 1929—Maurice Bloch died. He was a stellar Son of the Covenant, having served as President of District No. 1 for the year prior to his death. He was minority leader of the New York Assembly from 1924 to the day of his death. It was fitting that the New York legislature should issue a beautiful memorial volume dedicated to him



Maurice Bloch

at this time.

"Whereas," says the resolution adopted in Assembly, "The Assembly has learned with profound sorrow of the death of Maurice Bloch, who represented the Sixteenth Assembly District, New York County, in this house for 15 years, for the last preceding six years as leader of the minority party;

"Resolved, It is the sense of the Assembly that in the untimely departure from this life of Maurice Bloch, we have lost from our ranks a friend who was ever considerate of the rights and feelings of others, who was a fearless champion of every cause he believed to be just, whose talents were uniformly employed for the progress of our State and the well-being of its citizens, who was ever courteous, painstaking in his efforts, and who preserved the best traditions of this house in his daily life among us. He has left with us a memory of his distinguished record and his example will ever dwell amongst us as an inspiration to lead a better and more noble life and to cherish those things which lead to eternal happiness."

The rest of the leather-bound booklet which contains this resolution is devoted to a record of the personal testimonies of individual members of the Assembly.

## Fifty-Year Veteran Members to Receive Awards

**P**URSUANT to the instruction of the last Constitution Grand Lodge session, the Executive Committee desires to honor all members of the Order whose loyalty has been manifested by a membership sustained for 50 years or more. Letters have been addressed to the Secretaries of all lodges instituted prior to 1880, requesting the names of all the members of their respective lodges who would be included in this category.

If there should be any such members who have affiliated with lodges organized since 1880, we desire their names as well.

The Executive Committee is planning a suitable award to be presented by the lodges. It is the desire of the Executive Committee that these awards shall be made at the earliest possible moment and we therefore urge immediate attention to the subject matter of this item.

After the names have been received at national headquarters, the method to be followed in making the awards will be outlined for the officers of every lodge in which such awards are to be made.

## CUTTING IT SHORT

"Resolved: That parochial schools are necessary for the preservation of Judaism in America," and "The Jew in World Peace" have been selected by the Supreme Advisory Council of A. Z. A. as the subjects for debate and oratory respectively for the Seventh International Tournament of the Junior Order this winter.

With more than a thousand dollars' worth of tickets sold already, the Open Forum at the B'nai B'rith Hillel Foundation at the University of Illinois will, for the first time, be self-supporting, if not profitable.

Schenectady (N. Y.) Lodge No. 879 has instituted the policy of having each meeting addressed by some member of the organization.

Dr. Abram Leon Sachar, Director of the Illinois Hillel Foundation, spoke on "The Romance of Jewish History" at a recent meeting of Ramah

Lodge No. 33, Chicago. Dr. Sachar is the author of "A History of the Jews."

Louis Cohen, President of Be Horon Lodge No. 599, Kansas City, Kans., and his wife, have generously donated a fine piano to the lodge.

A great undergraduate honor has come to David, son of Brother and Mrs. N. Ginsberg, of Huntington (W. Va.) Lodge No. 795. The young man was chosen with one of his schoolmates at the University of West Virginia to represent that college in an international debate with a Scottish team.

Brother and Mrs. Herman Gessner of Escanaba, Mich., also have a very talented son, Robert, whose first novel has been accepted by a New York publisher.

Harry Cushing, 19, of Boston, was awarded the Harry H. Lapidus Award given annually through A. Z. A. for the promotion of community service.

More than 200 persons were present at a beautiful ceremony held by Gilead Lodge No. 41, Milwaukee, Wis., during which Brother Max Holman and his wife were presented with Wider Scope gifts on the occasion of their 25th wedding anniversary.

Oakland (Cal.) Lodge No. 252 held a two-day celebration of its 55th anniversary last month. A "Richard E. Gutstadt Honor Class" was initiated; the Degree Team of California Lodges participated; President Samuel Koch of District No. 4 paid an official visit and Leslie Stusser was Grand Orator. Brother Irving J. Auerbach of San Francisco Lodge No. 21 has been elected Steward of the Northern California Members of Hollywood Local 659, International Photographers of the Motion Picture Industries.

Rabbi Israel Porath, who was born in Palestine, recently addressed Cleveland Lodge No. 16 on "Our share of responsibility in the present failure of political Zionism."

Rabbi Leopold Greenwald told of his experiences on a trip to Europe and Palestine before a recent meeting of Zion Lodge No. 62, Columbus, Ohio.

Manhattan-Washington Lodge No. 19, New York City, held its last meeting in its old quarters last month, and is now meeting in the new building.

Outstanding artists were on the program of Jewish Music Night, held by Portland (Ore.) Lodge No. 65, a part of Greater Lodge Season.

Louis M. Singer of Toronto, "heir apparent" to the Presidency of District No. 1, addressed Mount Royal Lodge No. 729, Montreal, recently



the annual Chanukah dinner-dance of that lodge on December 14 was a great success.

Hon. George H. Gessner, Judge of the Common Pleas Court, Youngstown, Ohio, addressed the local B'nai B'rith lodge recently. The program was sponsored by the Intellectual Advancement Committee and was one of the monthly series.

Springfield (Mass.) Lodge No. 684 has contributed the sum of \$50 to the Springfield Community Chest campaign.

Judge Haslett P. Burke, associate justice of the Colorado Supreme Court, spoke on "Roosevelt" before Denver Lodge No. 171 recently.

What is said to be the most successful B'nai B'rith Day ever held in Birmingham, Ala., was observed there last month. Mayor Leon Schwarz, of Mobile, himself a leading Ben B'rith, delivered the principal address, while Leo Oberdorfer eulogized the memory of Maj. Monte M. Ullman, former Jewish civic leader of Birmingham.

## The Passing of a Great Scientist

(Continued from Page 123)

the latter's obstacles in Russia, declared that "of all the contemptible things here is nothing more contemptible than hatred of the Jewish race." In replying to Lord Lister's eulogy of his scientific work and Jewish affiliations, Dr. Haffkine said: "You bestowed upon me a reward which is the sweetest, proudest a man can ever get; and at the same time you have fore-shadowed, perhaps unconsciously, the possibility of better times for the people I come from. For it seems to me that when, pursuing our own ideals, endeavoring to do things which seem right to us which answer to the most intimate demands of our own nature, it so happens, that a feeling of approval is generated in those we come in contact with, in the nations who watch us, it seems to me that a time of conciliation, of mutual affection and brotherhood between our people and those of other nations becomes not only a possibility, but a realization."

Three years later a terrible blow was struck at the prestige and integrity of Dr. Haffkine. The method of manufacturing his vaccines was slightly changed during his absence, and carbolic acid was omitted from the composition. About 20 Hindu natives were inoculated with this new virus, contracted tetanus, and died. The country was aroused over this sad

event and condemned him as a scientific experimenter with the life of the people. For five years a continuous debate was waged between the followers and opponents of Haffkine both on the platform and in the press. But after presentation of irrefutable proof in favor of Dr. Haffkine's innocence, a Government decision exonerated him from all blame. He resumed his scientific research work in 1907 and retired from the Indian Medical Service in 1915. Dr. Haffkine was created a Companion of the Order of the Indian Empire and was awarded other honors in recognition of his scientific services to humanity.

Dr. Haffkine was an ardent supporter of orthodox Jewish views and advocated the practice of *Shechita* as superior to any other method of slaughtering animals for food. In 1916, he wrote a pamphlet entitled "A Plea for Orthodoxy," which was translated into French under the title "La Vitalite du peuple juif." He was an active representative of the *Alliance Israelite Universelle* and under its auspices made a survey of Jewish conditions in Russia. This trip was made in 1928 and entirely at his own expense. Dr. Haffkine was a member of the Chovevei Zion and an honorary member of the Maccabeans of London. He was the typical reticent scientist, always modest in his claims and a sincere lover of the human race. His death in October, 1930, has removed one of the foremost bacteriologists of the 20th century from the field of modern science and a Jew who was staunchly devoted to his people.

### JEWISH CALENDAR

5691

1930-1931

Rosh Hashonah.....	Tues., Sept. 23
	Weds., Sept. 24
Fast of Gedaliah.....	Thurs., Sept. 25
Yom Kippur.....	Thurs., Oct. 2
Succoth.....	Tues., Oct. 7
	Weds., Oct. 8
Shemini Azereth.....	Tues., Oct. 14
Simchas Torah.....	Weds., Oct. 15
*Rosh Chodesh Chesvan.....	Thurs., Oct. 23
Rosh Chodesh Kislev.....	Fri., Nov. 21
1st Day Chanukkah.....	Mon., Dec. 15
*Rosh Chodesh Tebeth.....	Sun., Dec. 21
Fast of Tebeth.....	Tues., Dec. 30
1931	
Rosh Chodesh Shevat.....	Mon., Jan. 19
Chamisha O'zer B'Shevat.....	Mon., Feb. 2
*Rosh Chodesh Adar.....	Weds., Feb. 18
Fast of Esther.....	Mon., Mar. 2
Purim.....	Tues., Mar. 3
Rosh Chodesh Nissan.....	Thurs., Mar. 19
1st Day of Pessach.....	Thurs., Apr. 2
8th Day of Pessach.....	Thurs., Apr. 9
*Rosh Chodesh Iyar.....	Sat., Apr. 18
Lag B'Omer.....	Tues., May 5
Rosh Chodesh Sivan.....	Sun., May 17
Shavuoth.....	Fri., May 22
	Sat., May 23

NOTE: Holidays begin in the evening preceding the dates designated.

\*Rosh Chodesh also observed the previous day.

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### She Spoke His Language

MOISHE had been in this country only a short time, but was trying to become Americanized rapidly. He therefore sharply observed the behavior of people around him, and tried to imitate it.

One day Moishe was with his cousin on a crowded street car. Both men were seated. Finally a woman came in and clung to a strap in front of Moishe. The latter had observed that it was customary to get up in such a situation and offer one's seat to a lady. He started to rise, much to his cousin's proud delight. The woman smiled and said "Much obliged." Moishe immediately sat down again, leaving both the woman and his cousin agast.

"Why," asked the cousin in Yiddish, "did you change your mind like that?"

"Nu," answered Moishe, "didn't she tell me 'Moishe bleib?'"

\* \* \*

### A Mitzvah

ON YOM KIPPUR morning a Jew walked into a restaurant and ordered a big breakfast. The manager was shocked, and let his customer know it.

"Why are you angry?" asked the Jew. "I am doing a good deed."

"Do you call breakfasting on Yom Kippur a good deed for a Jew?"

"Yes, and I'll tell you why," answered the Jew. "Today, as I was passing the synagogue, I heard Mrs. Abramson saying to Mrs. Blum that she would count herself fortunate if God would grant her daughter a dowry of a thousand dollars for every Jew who did not fast on Yom Kippur. So I want the poor girl to have another thousand! Isn't that a good deed?"

\* \* \*

### It's a Wise Child

HILDA, age 8, came running into the room.

"Mummy, may I keep a diary?"

"Why, yes dear," answered her mother. "Keeping a diary is a very nice thing to do."

"Thanks," answered the astute Hilda, "then I can keep big sister's diary that I found under her bed."

GOOD books are in store for all whose jokes are accepted for use on this page. Winners this month are *Emilie Brutskus, Berlin, Germany*; *Mrs. H. Kaufman, Corsicana, Tex.*; *Lillian Clein, Seattle, Wash.*; *H. Herbert, Los Angeles, Cal.*

### Politically Speaking—

DURING the high holidays Sidney, age 18, was absent from his father's side during certain prayers. Suddenly he reappeared, all out of breath, and exclaimed: "Papa, papa, the Cardinals have 5 and the Chicago's 2."

The father, not understanding it at all, asked his boy very solemnly: "Sidney, is that going to be good for the Jews?"

\* \* \*

### A Prophet

CONDUCTOR: How old is this boy?  
Mrs. Jacobs: Four.

Conductor (severely): How old are you, sonny?

Boy: Four.

Conductor: Well, I'll let him ride free this time, but I know what he's going to be when he grows up.

Mrs. Jacobs: What is he going to be?

Conductor: Either a liar or a giant.

\* \* \*

### He Believed in Signs

JAKE, another recent immigrant, was being given instructions in his new job, and among the first things pointed out to him were the signs all over the factory, "No smoking allowed." That afternoon, in wandering around the shop, Jake boldly pushed open a door marked "Private—No Admittance." An infuriated executive, interrupted in the midst of an important conference, jumped up and shouted, "You fool, can't you read that sign on the door?"

"Sure," blandly answered Jake, "who's smoking?"

\* \* \*

### A Wifely Answer

HUSBAND (boastfully): Well, Frieda, telling lies is not my weakness.

Wife: No, it's your strength.

### The English Language

TWO children were discussing their respective breakfasts.

"I had a nawful good breakfast," said Manuel.

"So did I," replied Sarah. "I had something especially nice that begin with an n."

"A norange?" guessed Manuel.

"No."

"A napple?"

"No—a negg."

\* \* \*

### A Fish Story

THE teacher in natural science was quizzing her youthful pupils and finally asked them a question that stumped them.

"Why are fish always silent?" she demanded. No one said a word, until finally young Levy held up his hand.

"See," said the teacher proudly. "Levy knows. Well, my boy, tell the class why fish are silent."

"Try speaking yourself with your head under water," answered Levy.

\* \* \*

### Everything is Relative

PROPRIETOR of restaurant: How did you like our dinner, sir?

Moishe, a new customer: Well, if the wine had been as cold as the soup; and if the goose had been as fat as the waitress; and if the wine had been as old as the goose—the dinner would have been better.

\* \* \*

